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The Christian Crusade
FOR
World Democracy

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1917

By
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and
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FOREWORD

THE appended chapters are issued in brief form and are tentative. They are issued in this form: First, so that they may be used at the Summer Institutes and Conferences. Second, that a large circle of friends may have opportunity to criticize and offer suggestions. Third, as a foretaste of what is coming when the final work is done.

It is our purpose to issue, under the auspices of the Joint Centenary Committee, two text-books. One will be on the home field; the other will be on the foreign field.

The summer Conference edition of this book contains only four chapters. The complete book will have eight chapters, the four included in this edition and four additional chapters. The titles of the additional chapters will be as follows:

Chapter 5. The Leaven of Freedom at Work in India.
Chapter 6. Flood Tide in the Destiny of Africa.
Chapter 7. The Christian Mastery of the Pacific.
Chapter 8. The Rebuilding of Europe.

In the meantime, will you consider yourself a committee of one to write your definite criticisms and suggestions so that we may have them in time for the final editorial revision?

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111 Fifth Avenue, New York.
FRANK MASON NORTH,
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This is the end and the beginning of an age. This is something far greater than the French Revolution or the Reformation. . . . And we live in it.

—*H. G. Wells, in Mr. Britling Sees It Through.*

Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the Advent of Revolution, at once material, moral, and spiritual; wider, I believe, and deeper than any which in some thousand years has transformed civilization on earth. We are on the eve of what must prove to be a revaluation of our habits and thoughts. Now, in a state of revolution things move, change, appear, and disappear with lightning velocity. Things which we imagine to be trifles suddenly swell up into incalculable forces. Changes which in normal times could hardly be worked through in generations spring up completed in months or weeks. New things which were Utopian dreams of yesterday are truisms and facts to-day. A state of revolution is a social earthquake, in which neither things nor persons remain what they were. All are inverted.

—*Frederic Harrison.*

All the world is in the melting pot. Old things are passing away. All things may become new, not as a result of magic, not because of chance, not because of the war, but because through the Christian churches there shall be sufficient leadership to take hold of these nations of the Near East, of all parts of Europe that may need our ministry, as well as the Far East, Southern Asia, Africa, and Latin America, to lead them out into the new and better age.

—*John R. Mott.*

Trumpeter, sound for the splendor of God!
Sound the Music whose name is law,
Whose service is perfect freedom still,
The august order that rules the stars!
Bid the anarchs of night withdraw.
Too long the Destroyers have worked their will.
Sound for the last, the last of the wars!
Trumpeter, rally us, rally us, rally us,
On to the City of God.

—*Alfred Noyes.*

CHAPTER I

MAKING DEMOCRACY SAFE FOR THE WORLD

In the years of the great war the world has crossed a new International Date Line. It is impossible for anyone to estimate accurately the full significance of the time in which he lives, but there is a widespread unanimity of opinion that only one date has surpassed in importance to mankind these days in which we live. That date is the shining peak of time which separates A. D. from B. C. In 1910 the world's missionary conference at Edinburgh declared, "The next ten years will in all probability constitute a turning point in human history." If ever a prophecy was fulfilled beyond the farthest dream of those who made it, it was that one. For while it would doubtless have proved true from the natural development of forces then in sight, even had there been no war, the convulsion which has shaken civilization to its foundations is effecting changes so momentous and has brought into action forces so powerful that no mind can gauge their possibilities. The future will in all probability look back on these years, not merely as a turning point in history, but as determining the destiny of mankind for ages to come.

A World Situation

It is not an exaggerated use of language to say that for the first time in history there has developed *a world situation.* The phrase has often been used before, but until the present conflict drew the whole world into its vortex, no one train of events has ever bound up the destinies of all nations together. During the early days of the war the question was frequently asked, "What shall it be called? By what name shall it be known in history?" Some, with pathetic optimism, proposed to call it "The War of 1914." For a

long time we vainly imagined it might be called, "The European War." The question is asked no longer. The titanic explosions of the conflict have burst the bonds of geography. It has named itself—"The World War." And that very name, "The World War," is more than a geographical measurement. It is history. For it records one of the greatest results of the war so far, *the discovery of the world as a whole.* It is prophecy as well. For the conflict is not only an appalling war *of* the world, *but a war for a world, a new world.* The hope of mankind for that new order of life, is gathered up in the words in which President Wilson has voiced the mind and heart of the allied nations—"The world must be made safe for democracy."

There are four great aspects of the present tumultuous days of conflict which have brought to the Church of Christ the largest opportunity and the gravest challenge which it has ever faced. The first is the agony and loss of battle, which can neither be conceived nor computed, the fact that we are living under the shadow of the greatest world tragedy in the history of mankind. The second is the utterly new consciousness of the world as a whole. The third is that the world, both as a result of the war and of forces which preceded it, is in the most plastic and formative state it has ever had. The fourth is the fact that by far the larger portion of the human family has set out on a crusade for the winning and guarding of democracy. These four aspects of the present world situation intermingle and overlap at many points, but each brings its distinct and overwhelming call to the Christian Church.

A Shattered Civilization

Whatever may be thought of the causes of the war, or its outcome, a world engaged in slaughter on an unprecedented scale; a world in agony, in mourning and in ruins presents a searching test to Christianity. The cost of the conflict in suffering, in death, in destruction, outruns the power of the fleetest imagination to conceive. Colossal and

malignant forces of destruction have been at work which make all former wars, even those of Napoleon, seem like sham battles. Two thirds of the human race are directly involved in the conflict, and every other human being indirectly. Over forty-two million of men are under arms, notwithstanding the losses already met with. In no previous war were there more than 2,000,000 men lined up against each other. At the close of 1917 more than 6,000,000 had been killed in action; 1,000,000 men, women, and children had been brutally massacred; 3,000,000 had died of starvation; 6,000,000 were lying wounded in military hospitals and as many more were captives in prison. Unnumbered thousands have been sent home permanently crippled, blinded, or deformed. Think what these figures mean when translated into terms of human heartache! The cost in money, the large burden of which future generations must bear, runs into billions in a way that simply numbs our senses and conveys little meaning. At the beginning of 1918 the daily cost was over $130,000,000. Three and a half years of war brought an increase of $111,700,000,000 in the public debt of the twelve leading war nations. During the first and cheapest year of the war the cost was greater than all the national debts in the world combined. To this must be added things which cannot be hinted at in figures at all, the burdens of future years, the legacies of hatred, and the setting-back of many forces of social progress. What message do these things spell out to the disciples of the Prince of Peace?

Has Christianity Failed?

It was but natural that many should jump to the conclusion that Christianity had failed. That after nineteen centuries of Christian influence, the so-called Christian nations should be involved in so terrible a carnage was for many a self-sufficient proof of the failure of Christianity. And, indeed, let it be confessed freely, no section of the Christian world is entitled with easy complacency to shove the entire guilt on any other section. There is in the crisis an element

of judgment, which must bow all Christendom in humility and contrition.

The sober thought of men, however, has come to see that it is a travesty to call the forces which have launched the war Christianity. It is the distortions of and substitutions for Christianity which have failed to insure a peaceful and secure world order—the crass materialistic philosophy of life, a rampant and aggressive autocracy with an immoral theory of the state as above law, a pagan trust in power and the elevation of power as the supreme good with the denial of the claims of human brotherhood. When these forces run their course and produce a world holocaust, is it the gospel of the Son of Man which has failed? There is profound truth as well as brilliance in Mr. Chesterton's word: "Christianity has not been tried and found wanting. It has been found difficult and not tried." Everything else has been tried. Commerce has been vaunted for a generation as the saviour of the world's peace. A writer[1] in 1907, in a book called The New Internationalism, stated that "the dollar sign is rapidly supplanting the cross as a factor in international peace." That was the kind of thing multitudes of people were commencing to believe. We have been witnessing for four years the kind of "new internationalism" the dollar mark creates, in Belgium and France, Poland and Armenia. Scientific progress, diplomacy, military power and Western civilization have all been exploited as the guarantee of the world's peace and plenty—and they have all gone up in smoke. One thing has to-day found a shining place in the sun and that is the everlasting truth that there is none other name given in heaven or earth whereby men must be saved but Jesus Christ. In clear, shining sunlight such as it has never been seen before during nineteen hundred years, is the truth that nothing can save individuals, homes, communities and the world except Christ—Christ a living reality in the whole life of the people throughout the world. "The

[1] Harold Bolce.

world's supreme need demands the release of the world's supreme power for righteousness."

The Only Hope of Peace

Men may devise "Leagues to Enforce Peace" of a hundred different varieties, and should devise them. But at the heart of it peace means brotherhood, and to say that brotherhood has become the superlative necessity of the world is to say that Christ is the sole hope of the world because none other has been found to be a dynamic of brotherhood among mankind.

The Church of Christ has not come to an hour of apology. Above the crash of the guns and through them has sounded the call for aggression, to let loose in force and dimensions as never before the only true peace-making power on earth, the gospel of Christ. The United States is committed, in the words of her President, to a war to end war. "We shall fight," he says, "for a universal dominion of right, by such a consent of free peoples as shall bring peace and safety to all nations and shall make the world itself at last free." *Such a program involves nothing less than the evangelization of the world.* Only religion can kill war, for religion alone creates the new heart. In the words of Dr. Fosdick, already become classic, "the missionary enterprise is the Christian campaign for international good will. We must see that it is so and handle it as though it were so. What the nations through their governments will slowly learn to do, loath to leave old precedents, bound by the sectarian narrowness of national loyalties, Christians must do now, and do with a lavish generosity that they have not practiced hitherto." [1]

The Discovery of the World

The earthquake which has shaken the world down has shaken it together. It may seem like a paradox to say that

[1] H. E. Fosdick, The Meaning of the Present Crisis.

out of the bitterest strife of the ages has emerged the discovery that the world is one, but it is the truth. That discovery places upon the Christian Church an inescapable responsibility to shape and accomplish a program for the evangelization and emancipation of that united world.

Millions of men have had in these last few years the experience of Keats:

> "Then felt I like some watcher in the skies
> When a new planet swings into his ken."

The new planet is our old world, but it has swung into the consciousness of men as a whole as never before.

It has long been a commonplace that steam and electricity have made the world a neighborhood, but the war has seized the old commonplace and made it bewilderingly vivid. The figure of a neighborhood is too spacious. The war is not so much a neighborhood quarrel as a fire in a tenement house where men are crowded together for life or death. A family in a tenement house has a highly substantial interest in the question whether the children across the hall play with matches. You cannot very well quarantine a fire in a tenement house. Nor can a war in this compacted and crowded home of the human family be quarantined. The flames of war which started in northern Europe soon spread down the corridors till two thirds of the race were involved in it.

Terrible as has been the occasion which has brought the world together, there is a profound spiritual significance in such vast portions of the world uniting in effort and thought. It raises the curtain on a new era. On that frontier of freedom which stretches from the English Channel clear down into Africa and Mesopotamia over twenty-five nations on the Allied side have answered "Here" to the great roll call of democracy. If "politics makes strange bed-fellows," the war has made still stranger trench-fellows. The Gurkha from India and the Arab, the Algerian, and Hottentot from Central Africa have spilled their blood along with the New Zealander, the Canadian and the Belgian in the cause of

THE WORLD NEIGHBORHOOD

The dark shading indicates the countries in which the Methodist Episcopal Church is at work

freedom. The American airman fights with a British gun from a French machine. The Fiji Islander has gone over the top with his French and American brothers. The Sikh from India rightly wears the Victoria Cross for high valor along with his English comrade in arms. Each in his own tongue repeats that glorious watchword of France—"They shall not pass."

Hunger, one of the strongest bonds that tie men together, is playing its part too, as well as danger and hope, in bringing this new world-consciousness to the forefront. We cannot be parochial in our food. Hunger is teaching the world in a stern and memorable way the old truth that God Almighty has made all men of one blood to live together and to eat together. The war has given a mighty emphasis to President Wilson's words: "The world no longer consists of neighborhoods. The whole is linked together in a common life and interest such as humanity never saw before and the starting of wars can never again be a private and individual matter for nations."

The thundering call to the Christian Church is plain—*if the world is one whole and a scourge in it cannot be quarantined, the cure for that scourge must not be.* No part of the world is safe till all is safe. Democracy cannot be safe anywhere until it is safe everywhere. Ignorance and darkness and vice and degradation can no more be quarantined than war. We cannot save the world by homeopathic portions of the gospel, here a little and there a little. A united world demands of a world church, a world-program.

A New World at Birth

The plastic condition of a world in ferment, in the melting pot of revolution and change, presents a providential but fleeting opportunity to the church to furnish a Christian foundation for the new structure. The world has never stood still, and ever since the days of Pentecost there has been abundant opportunity for Christian influence. But never have there been at one time such revolutionary forces

of different character at work throughout the whole world. What the character of the new structure will be no one can prophesy; but that it will be new no one can doubt.

"The rudiments of Empire here
Are plastic yet and warm.
The chaos of a mighty world
Is rounding into form."

"When God rubs out," said Bousset, "it is because he is beginning to write." If there ever was a time in the history of the Christian Church when the establishment of the world-wide kingdom of God should be the dominating thought and purpose of the united body of Christ, that hour has just dawned upon us in these tragic, pregnant days. Everywhere we look, in Europe, Asia, Africa, and America, men and nations are in upheaval and we see conditions which demand the concentration of the unifying and guiding forces of Christendom. If the church as a great missionary force does not rise to a great occasion now, it will not be because she can ever hope to get a bigger or a better one.

Not all the changes of these days are on the credit side of the ledger. Many are terrible liabilities which will be a peril and obstacle to the Kingdom for years to come. But the very threatening of those new evils is itself an urgent call to Christian campaigning.

Nor are all the revolutionary changes, particularly in the Far East and Africa and South America, the result of the war. They have been increasing in momentum for a decade and more. But they have been vastly accelerated and increased by the war. The revolution in Russia, with all that it means for good and ill, moved forward by a leap of a generation at least, under the forcing process of the upheaval.

The New Day in America and England

In England and America, what tokens of a new world are already before our eyes! The passage by Congress of

the prohibition amendment, called by Bishop Bashford "the greatest piece of constructive legislation in American history since the amendment prohibiting slavery;" the rapid extension of woman suffrage in America and the admission of six million women to suffrage in Great Britain; the new status of women industrially in both countries; the progress of collective effort; the wide extension of government control of industry; the progress of industrial democracy in the greater participation of labor in the profits and direction of industry; the undreamt of revelation of resources in patriotism, generosity, and humanity—all these are indisputable signs of a new day.

In Non-Christian Lands

And if, as Kipling expresses it, taking "hold of the wings of the morning," we "flop around the earth," what do we see? Not only a new Europe, but also a new Asia, and in many respects a New Africa will emerge from the war. In India a new national consciousness is awake and large political changes are imminent; China is searching for the ideas and the men that are to shape its future destiny; Japan has gained a new position as a world-power and is experiencing within its own life great industrial changes. In the near and middle East the collapse of Islam's political power is bringing far-reaching changes in political and economic life of the peoples; the Jews have won a new freedom and have been deeply stirred by the hope of regaining after two thousand years an independent national existence in their ancient home; conservatism and prejudice are being broken down through new and wide contacts; non-Christian nations are in a serious mood, of which dissatisfaction with the traditional faiths of Asia and Africa is a convincing evidence. The masses of plain people practically everywhere are moving toward Christ in larger numbers and with greater momentum at this present time than at any time within the last fifty years. We are learning from the mass movement in India and the revivals in Korea that there is such a thing as

the Christianizing of families, villages, and tribes. "There is such a thing as the conversion of national aspirations and ideals. There is a sudden turning of the vast streams of human history. It was seen in the days of Constantine, again in the days of Luther; again under Napoleon. That stream is turning massively, irresistibly to-day." [1]

Now or Never

This vast shifting to new foundations is more than opportunity which Christianity can take or reject at its will. It is *menace*. The cause of Christ hangs in the balance. For the church, as far as we are concerned, it is *now or never*. If once this period of upheaval passes, and the new world which is now in the making, builds itself upon foundations which are as hostile or indifferent to Christ as were the foundations of the age which has gone down in ruins, the future of the church in this and the next generation will be an unutterable darkness. Christianity has now her chance, the great chance of all her long existence. She holds the key to humanity's unsolved problems. She is the steward of that which the world supremely needs. This is no time for a Christian leadership whose only military command is, "As you were!" The world will never be as it was. The church cannot afford to be as it was. It must respond in an adequate way to this God-given day.

The War for Democracy

The heart of the urgent call to us in the United States for world-wide Christian advance lies in the fact that we are engaged in a war for democracy; not merely for our own defense, but to make the world safe for democracy. To that sacred task we have dedicated our hearts, our money, our lives. Underlying all the thinking and acting of individuals and the nation must be the winning of the war.

But thoughtful men have come in increasing numbers to

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[1] W. H. P. Faunce, Social Aspects of Foreign Missions, p. 64.

see that we have set our faces as a nation to a task which no military victory, however complete, can accomplish. The victory of arms which we pray and believe that God will bring to the allied nations, will remove the hindrance to a world free for democracy which lies in an aggressive autocracy bent on conquest. But with that hindrance removed, no mass of armies can bring into being the inner mental and moral and spiritual forces which must be created if safe democracies are to exist and flourish on the earth. No merely military victory can protect the two thirds of the world which lies distant from the battlefields from its internal weakness and disorder. No military victory can foster the intelligence and moral character which are the foundations of democracy. Only the emancipating, educating, and stabilizing forces of the Christian religion can do that. The task of the hour is one task. In it the two great passions of the human heart join and fuse—patriotism and religion.

On the patriotic side it is to rid the world of the menace of the rampant despotism of Germany and her allies; to free democracy from the material obstacle of aggressive autocracy.

On the religious side it may best be stated by the reversal of President Wilson's words, *to make democracy safe for the world;* to set at work those forces of education, moral control and religion among the backward peoples of the world without which democracy is "a destruction walking at noonday."

The Patriotic Task

Never must it drop from the mind that the cause of Christ has an overwhelming stake in the winning of the war. Some of the fairest hopes of the kingdom of God are bound up in it. The true freedom of the world cannot exist under the rule of materialistic power. The kingdom of God cannot tolerate a world where nations live by swagger and threat, where the ambition and philosophy of a few make

miserable all mankind. We fight "to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power . . . for the ultimate peace of the world and for the liberation of its peoples, the German people included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience." [1] "We are fighting Germany because in this war feudalism is making its last stand against oncoming democracy. We see it now. It is a war against an old spirit, an ancient, outworn spirit. It is a war against feudalism—the right of the castle on the hill to rule the village beneath." [2]

Sadly as Christian men draw the sword, we need be in no confusion. We find in the New Testament no surrender of the chief aim of all, the commonwealth of humanity; no substitution of lesser loyalties for justice, truth, and right. We find, rather, as its climax a call to arms. There is to be battle, but without hatred to human foe. There is to be participation in the age-long, bitter struggle against an unseen foe that makes his stronghold in the minds of men, inciting them to war and conquest and the lust of selfish power. To such times as ours comes the message of Ephesians: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The nation has embarked on a great, unselfish, spiritual crusade to clear the pathway for God and it follows its sons across the sea with prayer.

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[1] President Wilson, April 2, 1917.

[2] Franklin K. Lane, "Why We Are At War."

Where are you going, Great-Heart?
"To cleanse the earth of noisome things,
To draw from life its poison-stings.
To give free play to Freedom's wings."
Then God go with you, Great-Heart!

Where are you going, Great-Heart?
"To lift To-day above the Past;
To make To-morrow sure and fast;
To nail God's colors to the mast."
Then God go with you, Great-Heart![1]

The Missionary Task

To complete the task of the soldier demands an adequate and aggressive program for the world-wide extension of the kingdom of God.

Two slogans of the third Liberty Loan campaign, when deeply studied, make this clear. One was "Halt the Hun." The other was "To make the world a decent place to live in." The second is the larger and longer task, and without its accomplishment success in the first will be largely fruitless. The Allied armies, please God, will "Halt the Hun." But nothing can make the world "a decent place to live in" except the fundamental qualities of the spirit of Christ.

The war is essentially a war for *opportunity*. The overthrow of tyranny means that the nations will be safe from outside interference. But only the extension of vital Christianity throughout the world will ever mean that moral and spiritual forces will be unchained which will create the possibility of world safety, save nations from internal sin, weakness, and disorder, and undergird them with purity and the spirit of justice and brotherhood.

We are in this war in behalf of the democracy of the world. The greatest needs throughout this bleeding planet are, after all, those which touch the ideals and future of humanity. It is the function of the religion, the ethics, the

[1] From "The Vision Splendid," by John Oxenham. George H. Doran Company, Publishers.

power, the love that was brought by the Son of God to make the world safe for anything worth while. Jesus Christ alone can save the world. Guns cannot. They leave but a desert waste. The upbuilding of the world begins when war has spit its last bomb and thrust its last bayonet. Governments and armies never attempted to accomplish these results absolutely fundamental to the safety of democracy. There is but one institution in the world that has a program, the purpose of which is to bring about these tremendous structural changes; that institution is the Church of Jesus Christ.

Democracy Not Safe for the World To-day

The boon which more than half the world's a-seeking—democracy—is not safe to-day. And after the war two thirds of the human race in Asia, Africa, half of America, and more than half of Europe will be as little prepared to safeguard democracy as they are to-day.

Look at this proposition a little more closely. What is necessary for the safety of democracy? What, after all, is a true democracy? It is more than a republican form of government with the machinery of popular vote. Under republican forms of government, Mexico for years was a despotism ruled with a hand of iron. Still under a republican form it was more closely anarchy for four recent years than anything else. England, under the form of a monarchy, has had one of the freest democracies on earth. A true democracy is more than any form. It is a moral and spiritual order whose aim is the freedom, happiness, and welfare of the individual. James Russell Lowell has defined democracy in plain words as that order in which every man has a chance and knows that he has a chance.

Three great classic statements of the essence of democracy have been made. One is the watchword of the French Revolution—"Liberty, Equality, Fraternity." The second is in the words of the Declaration of Independence—"The right to life, liberty, and the pursuit of happiness." The third is in the immortal words of Lincoln—"A govern-

ment of the people, by the people, and for the people." At heart democracy is a faith, a faith in a common humanity, a belief that men are essentially the same kind of stuff and that only by the cooperation of all, by the recognition of all as the common partners, with equal dignity of membership, can any progress worth the fighting for be obtained.

What Democracy Rests On

The foregoing description of democracy is not a quotation from the New Testament, but it comes from it nevertheless. It needs no long argument to convince that this order of life can never be realized till it rests on the foundation of the world's first and greatest democrat—Jesus Christ.

Ask yourself what it is that has made democracy safe in America. And when we speak of our own land, we speak not as though we had attained but as though we press on to the mark of our high calling. The more ardent our patriotism the more ready we are to see and confess our imperfections of democracy, and the more ready to strive to correct them. The call of the present day is strong on America to free herself from all undemocratic blights—its race prejudices, class distinctions, economic injustices. Nevertheless, our heritage of freedom is large; and it is easy to see the forces which have made it so.

The Church

The gospel of Christ and the church which proclaims it are the undergirding of freedom in America. Other foundation for democracy can no man lay than that which is laid in Christ. It came from him. That was a fine and unconventional tribute to Christ paid by Decker, "The first true gentlemen that ever breathed." He was also, as Lowell points out, the first true democrat who ever lived. The world knew nothing of the rights of the common man till Christ brought to earth the revelation of the infinite value of every soul. The democracies of Greece and Rome were for

the few, resting on slavery for the many, and soon perished. No one before ever voiced the value and unspoken hopes of common humanity.

"He was the first that ever burst
Into that silent sea."

The Bible has been woven into the very texture of American life. "The existing government of this country," said William H. Seward, "could never have had existence but for the Bible." The moral foundations of national character, without which no free state can stand, have sprung from Christian ideals and been sustained by them.

The Home

The home has played an incalculable part in the building and safe-guarding of free institutions, in America and everywhere it has flourished. It is the training school of reverence, of sympathy, of obedience, and self-control, without which on a widespread scale a republic is a mockery. The home as we know it, with its reverence for womanhood, its solicitude for childhood, its ideals, has never appeared apart from Christianity. "The Cotter's Saturday Night," by Robert Burns, is more than a beautiful picture of a Christian home in the Scotch Highlands. It is a profound piece of political philosophy:

"From scenes like these old Scotia's grandeur springs
That makes her lov'd at home, rever'd abroad."

The School

It is an axiom that where the people rule they must be fitted to rule. Education or chaos is the only alternative in a democracy. The demagogue or tyrant will rule the people who are not educated. Shipwreck is as sure as when a blind pilot undertakes to steer a ship through the rocks. Let the anarchy in Mexico and the collapse in Russia enforce the truth.

Public Opinion

Public opinion is king in a true democracy. With no widespread devotion to ideals on the part of the multitude, no capacity for moral indignation with which the government must reckon, freedom is not sustained. "Eternal vigilance is the price of liberty."

The Need of the World to Be Fitted for Democracy

How fares the world in respect to these essentials of true democracy? Over one half of the population of the globe can neither read nor write. By far the largest portion of that percentage is found in the non-Christian lands. Ninety-four per cent of the population of India are illiterate as against 7.3 per cent in the United States. In China the percentage of illiterates is even larger. What is the outlook for true democracy there? What can it be but black without speedy aid in education? In Latin America the illiteracy ranges from 40 to 80 per cent; in Moslem lands, with the exception of Turkey, from 75 to 90 per cent. "In pagan Africa, apart from mission stations, the people do not even know that writing has ever been invented!"

Nearly a billion people have never heard of Christ—almost two thirds of the population of the globe. That means they stand entirely apart from the whole range of influences associated with Christianity, the sense of the value of personality and human rights which work so mightily as incentives to progress.

A safe democracy will come in these belated nations when Christ comes. It will come with the Great Democrat, not before. Up to the present time *republican institutions have never flourished in any land where a free church has not preceded it to set up standards of Christian living and to lay the foundations in Christian ethics and character.*

The democracy without sure foundations is a menace to the rest of the world. The democracies of Russia, and China, and Mexico are illustrations of the fact that the

world's safety may be disturbed at any time by internal quarrels in countries where 90 per cent of the population are illiterate.

Has the Church a Program?

Has the church a program to meet this world-circling and world-lifting task? No other institution on earth has. The Church of God has both the program and the credentials for the task. All that it needs is to be baptized into a new sense of the urgency and immensity of the task. It is a heart-breaking task, but it began in a heart-break on Calvary, a divine heartbreak over the need and sin of the world.

The Christian program is the same as it has ever been since Christ sent out that first group of disciples into Galilee, preaching, teaching, and healing. It is lifting the world's life by those three levers. It preaches the gospel of the love of God, the redemptive power of God, and the kingdom of God as an order of righteousness, brotherhood, and service. In every environment that message has proved a germinating force of righteousness and social progress. In its schools of every kind which belt the earth—primary, secondary, and colleges, industrial and medical schools—it has plowed up the earth for the growth of self-realization and self-government. In its hospitals and social healing of every kind it has set moving forces of vast social transformation.

It has the *credentials*. The missionary of the gospel has been the carrier of the democratic ideal to the four corners of the earth. It was through the missionary and those who came in his train that those vague forces which we together call Western civilization were created.

The mainspring of human progress has been for nineteen hundred years, and is to-day, the Christian faith. "The moral dynamic that transformed our wild forefathers, the Saxons, Celts, and Scandinavian, into civilized nations was not science, then unborn; not politics, literature or art;

it was Christianity."[1] And the power that has in the last one hundred years aroused Asia and Africa and the islands of the Pacific from the sleep of centuries is not commercial or governmental but Christian. The credentials of the gospel of Christ for a world-task are well urged in the words of President Wilson: "The gospel of Christ is the only force in the world that I have ever heard of that does actively transform the life; and the proof of the transformation is to be found all over the world, and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

The Centenary Program of Methodism

The Methodist Episcopal Church has planned to celebrate the one hundredth anniversary of the beginning of Methodist missions by the only kind of a celebration that would fit this day. It has girded itself to face adequately its share of this world task. In a careful and thorough way it has surveyed its world field and estimated what it needs for a five-year term to attempt in a fair measure the Christianization of the one hundred and fifty millions in the non-Christian world for which it is solely responsible. It is a program of large dimensions, for a small program in this day would be none at all. It is the most far-reaching, the most daring perhaps, ever undertaken by any church. It involves a consecration of life, of prayer, and of money which is revolutionary. But the church cannot stay as a leader in a revolutionary world without becoming revolutionary too. The program calls for a church on its knees, and an offering of hundreds of its best sons and daughters for world-service and forty millions of dollars.

It is a crusade that is God-timed. Timed, it is true, in days of burden and stress, but timed to a day when men are thinking in larger terms and there is a moral sacrificial temper in the hearts of men and a larger horizon to their minds than ever before.

[1] W. H. P. Faunce, Social Aspects of Foreign Missions.

To accomplish this program means nothing less than to recover for the church the horizon of Christ. If this is not done, the church must sound a retreat at a time when the world outside the church is moving into a new age and drop back into a place of secondary importance in all that pertains to constructive spiritual leadership. We must "go on or go under."

It can be done. The spirit of the church must be mobilized. The Christian spirit of adventure and of faith must be stimulated. We are come to the Kingdom for such a time as this. Spirit is the one really creative force in the world. Change the spirit of the church, and all else will follow, as the fruition of an intense life.

We must give the Christian emphasis to words that in these days have burned themselves into the memory of every American. "A supreme movement of history has come." Our great and loved church, born with a world-parish as the destiny of her message and experience, has squared herself to make her world-task her supreme business. "God helping her, she can do no other. We must all speak, act and serve together."

I honestly believe that no place in all this world needs the gospel as South America.—*Robert E. Speer.*

Both the intellectual life and the ethical standards of these countries seem to be entirely divorced from religion. The absence of a religious foundation for thought and conduct is a grave misfortune for South America.—*Lord Bryce.*

We are told that some day we shall have war with Mexico. How much our own fault it will be if such a lamentable conflict comes! What Mexico needs is an invasion of schoolteachers and social workers and Christian preachers, who have caught the idea of missions in their international relationships; and if such an invasion is not forthcoming, a military invasion may indeed be necessary.—*Harry E. Fosdick.*

Latin America had a population of 15,000,000 a century ago; to-day it has about 80,000,000. Formerly immigration was restricted to the Latin race. With transportation facilities multiplying and cheapened, and the Panama Canal open, these lands face all the congested areas in the world. On the east their doors open to Europe and Africa; on the west, to the millions of Asia. Latin America will have its day in the twentieth century. Calderon predicts a population of 250,000,000 by the end of the century. There are many who believe it can maintain a population of 500,000,000, or one third the world's present total.—*Commission I—Conference on Christian Work in Latin America.*

CHAPTER II

CHRISTIAN DEMOCRACY FOR LATIN AMERICA

Christopher Columbus discovered South America in 1498. About four hundred years later the United States began to catch up with him.

The war has moved this process of rediscovering South America, which has been going on for many years, several speeds forward. The war has made lightning as well as thunder, and as by a vivid flash it has shown to us far more clearly than before our neighbors to the south. New trade relations have developed, many of them by necessity, and a new realization of a unity of interest between North and South America has been stimulated. Large fruits of this new discovery of South America are already manifest in the political, commercial, scientific, and the religious world. We are linked arm in arm with the largest of the republics of South America, Brazil, an ally in the war for democracy, and that new relationship has contributed to the new interest.

Latin America

Other causes, notably the opening of the Panama Canal and our relations with Mexico, have brought into the mind of the country the larger area of which South America is a part—Latin America. It is a good name for citizens of the United States to learn—"Latin America." It is good for our humility, for it reminds us of what we so easily forget, that the United States is not all there is to "America." Latin America stretches from the Rio Grande to Cape Horn and includes Mexico, Central America, Panama, and three islands of the West Indies. Widely diverse in respect to progress, situation, and climate it has a common background

of language, tradition, and religion and similar racial stock. Its problems are to a large extent the same. It includes twenty nations, a population of 80,000,000 of people and an area of almost 8,500,000 square miles—three times the size of the United States. Eighteen millions are whites, 17,000,000 Indians, 6,000,000 Negroes, and of mixed white and Indian, 30,000,000. Of mixed white and Negro there are 8,000,000, 700,000 mixed Negro and Indian, and 300,000 East Indian, Japanese, and Chinese.

This vast area presents to the United States a maze of interesting possibilities in politics, in trade, fascinating to think of and plan for.

But to the heart and conscience of the Protestant churches of the United States it presents more than that. In an hour when our eyes are set on the shining goal of a world safe for democracy, it presents the need of a group of nations struggling against tremendous handicaps in the enterprise of democracy and pitifully lacking in many of the fundamental necessities for a safe, free, and permanent democracy. It presents also the momentous question, What shall be the ideals which shall control the life of this vast section of the world, which unquestionably will hold within a century over 250,000,000 people?

The Rediscovery of South America

We are learning in the United States a new set of *A B C's*. That lesson is in the importance, present and future, of the *A. B. C.* countries, Argentina, Brazil, and Chile, the leading republics of South America. When these three countries came together with the United States and Mexico in conference at Niagara Falls in an attempt to settle our differences with Mexico, the conference failed to accomplish that result. But it was highly successful in accomplishing something else, just as important or more so—a new knowledge of South America on the part of the United States, and a new appreciation of the need and possibilities

SOUTH AMERICA—THE CONTINENT OF THE FUTURE

The heavy black shading indicates the territory occupied by the Methodist Episcopal Church. The white spaces show the unoccupied territory for which it is responsible. The lighter vertical shading marks the countries in which the Methodist Church South is at work.

of cooperation with her countries for great purposes of common interest.

Reasons for Neglect and Ignorance of South America

There are many reasons for the ignorance of South America on the part of people in the United States, and most

of them are not flattering. A self-satisfied complacency is one of the chief ones. Vague, incorrect ideas have found a congenial soil in our national hotbed of ignorance. We have taken Baron Munchausen as one of our leading authorities on South America, supplemented, perhaps, by O. Henry and Richard Harding Davis. To large numbers of people, South America has been, and unfortunately is to-day, a land of "fevers and revolutions," a suitable theme for comic opera and exciting fiction.

The American business man, "the hustler," whom we have raised into a myth of efficiency, has succeeded in getting only 29 per cent of the trade of Latin America largely because he has not taken the trouble to learn the facts about it. The trade of Latin America with the rest of the world has been growing far more rapidly than with the United States. The assumption that there was little in South America worth learning about has been a costly one and is coming to an abrupt end in the world of trade.

A New Interest

Many forces fortunately have conspired in the last few years to turn the eyes of the United States to South America. The Panama Canal has made a new water map of the world and brought the west coast of South America within easy reach. The whiz of bullets across the Mexican border turned our eyes to the South and brought South America within view, as well as Mexico. Real information is beginning to filter through our hazy preconceptions and prejudices. Travel has increased between the continents. Visits of eminent statesmen like Mr. Root, Lord Bryce, Mr. Roosevelt, and scientific expeditions, have had wide educational value. Trade with South America has increased and expanded in many directions and a new knowledge of the commercial and agricultural possibilities has quickened interest greatly.

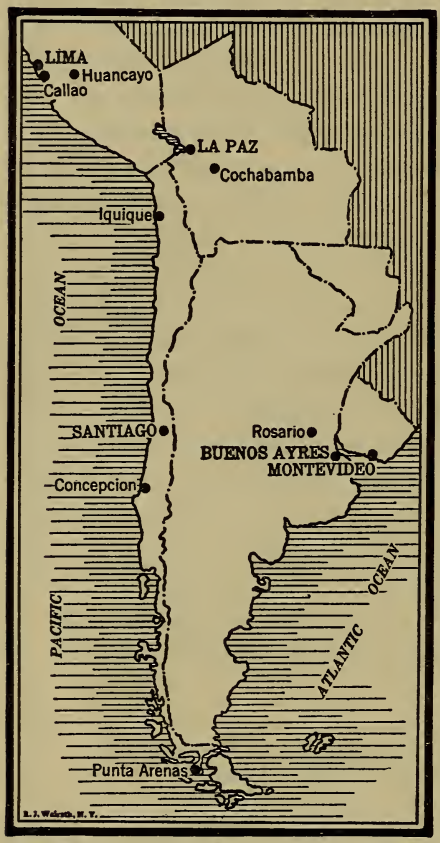
Striking expressions of this new interest abound. The

Pan-American Bureau, housed in a great building at Washington, is a powerful organization under the active support of the President of the United States and the presidents of South American republics to promote closer relationship. In 1915 two conferences of immense importance were held in Washington. One was a gathering of financiers representing twenty-one American republics, held under the auspices of the United States government. The second was a Pan-American Scientific Congress which brought a group of visitors from Latin America more broadly representative than any other group ever assembled in America. More deeply significant than either of these was the Congress on Christian work in Latin America which was held at Panama in February, 1916. Four hundred and eighty-one delegates, of whom 230 were appointed by denominational mission boards from practically all the Christian countries of the world, made up a congress unique in the New World's history of missions. Its reports are the most exhaustive study of the social, educational, and spiritual conditions of Latin America ever made. Its results in closer cooperation and advance mark a new epoch in the history of missions in the two Americas. The turning of all these new streams of interest toward South America heralds a new day for the whole continent.

The Magnitude of South America

To try to convey any vivid idea of the size of South America means a riot of the imagination. Kipling tells us that "there are forty different ways of inditing tribal lays" and remarks that "every single one of them is right." There are also forty different ways of giving first aid to the imagination in its effort to consider the size of South America, and every single one of them is true. Have you an imperial mind that delights to "think in continents"? Then try this: South America is three times as large as China and four times as large as India. Brazil itself, the

fourth largest country in the world, is larger than the whole of Europe. Perhaps your own country's size means more to you. Then remember that the whole United States could be put into Brazil and leave room for four States the size of New York. The Argentine Republic, which is customarily thought of as about as large as Pennsylvania or, to be generous, as Pennsylvania and New York, could hold all of the United States east of the Mississippi plus the first tier of States west of it. Perhaps we think more clearly in terms of a smaller area. Try a "little" country like Venezuela. Texas, which we think of as an empire in itself, would go into Venezuela twice, leaving room for Kentucky and Tennessee. We call Chile "the shoestring republic," but we forget what a large shoe it would make a string for! Narrow, it is true, but long enough to reach from New York to San Francisco and have enough left to tie a knot with. Its area is four times that of Nebraska.



PORTION OF SOUTH AMERICA IN WHICH METHODIST EPISCOPAL CHURCH IS AT WORK

This includes the leading republics of Argentine and Chile and a third of the population of the continent.

South America has larger areas unknown than any continent, not excepting Africa. In no other continent could a

hunter plunge into the wilderness and emerge with a whole new, unknown river system as his game, as Mr. Roosevelt did in Brazil with the "River of Doubt."

Wealth

The wealth of South America is literally boundless. Half the rubber of the world comes from tropical America. From Brazil alone comes four fifths of the world's coffee supply, and from its diamond fields more gems than any part of the world except South Africa. Argentina alone, in 1914, possessed over 123,000,000 head of live stock—sheep, cattle, horses, pigs, etc. Chile produced in 1913 nitrates valued at $128,000,000. The supposedly barren wastes of Peru the same year yielded 1,700,000 tons of sugar cane, and from its mines was shipped $10,000,000 worth of copper. International trade has grown from $2,000,000,000 to $3,000,000,000 in the last ten years; and the Hon. John Barrett predicts that in the five years following the war it will increase to $5,000,000,000.

The Future

When we look toward the future, as we cannot help looking, the natural resources, coupled with its comparatively small population, make it clear that South America will witness as great development in population, and economic and social transformation, as any other continent of the world, and very probably greater. It is the last great unoccupied area of the habitable world, except sections of Africa and Malaysia. The stream of immigration had already set in with a strong current before the war. In 1913 about a million immigrants landed in South America. There are nearly half a million Italians near Buenos Ayres in Argentina. Most of the emigration has been from Europe, but immigrants are commencing to pour in from China and Japan, a movement of vast possibilities. As soon as the war is over streams of emigration from Europe will start and deepen. While the United States will undoubtedly receive some of it,

there is no more free land in North America. South America will claim and receive the largest streams of immigration that are going to pour into any of the Western world in the next two hundred years. There is no other place for humanity to go. One of the most conservative estimates is that of Lord Bryce, who predicts that in two hundred years the population will be 375,000,000; while the common estimate that it will one day maintain half a billion, or almost one third of the world's present population, is not at all difficult to accept.

South America is on the threshold of a future whose possibilities cannot be measured. The guarantees of a future population and future wealth are here. But here also is the certatiny of a materialistic, agnostic civilization, weak in moral character and spiritual ideals, unless the saving force of a free and full gospel of Christ can be built into the life of the continent.

A Continent In Need

The appeal of South America to Christian North America is the same appeal which comes from any land without the strong vitalizing influences of a free, living, spiritual Christianity. But that appeal is strongly reenforced by two considerations. The first is the responsibility which its nearness and unity of interests with North America put upon us. The second consideration is the timely one of the needs of its democracy, the necessity of the varied influences of a vital Protestant Christianity if the democracies of South America are to be the true homes of freedom and justice.

It is not presumption nor ambition nor a narrow sectarianism which forces the Protestant Church to regard South America as a mission field and a desperately needy one. The Roman Catholic Church has been in South America for four hundred years, and the fruits of its stewardship in that time, for the most part, constitute an urgent call for a living

and free Christianity. Even in case one should question the justifiableness of sending missionaries to Roman Catholic South America, there are still the millions of neglected people, especially the Indians, for whom the church is doing in most cases nothing at all. It fails utterly to occupy vast regions.

But beyond that, South America is not a Roman Catholic continent in any real sense. The men in the civilized and more enlightened centers have practically all left the Roman Church and are swinging in a body to unbelief. Another thing which must not be forgotten is that the Romanism of South America is not the Romanism of the United States. In that country it is weighted down with crass materialism and dense ignorance; its moral life is weak and its spiritual witness faint.

"No Plymouth Rock"

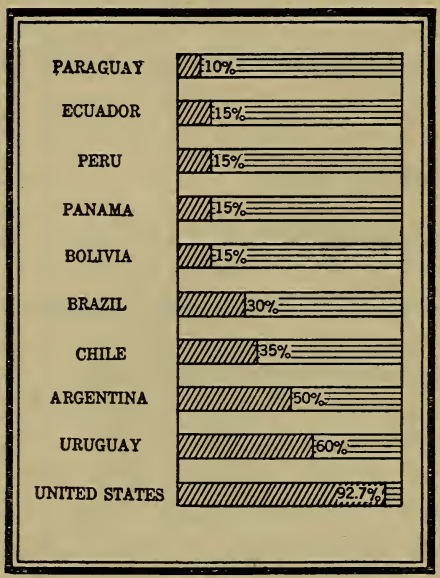
"South America had no Mayflower and no Plymouth Rock." This famous sentence is the key to the condition of South America and to much of its history. The Europeans who came first to South America were impelled by the spirit of adventure, the lust for gold, the desire for conquest. The founders of New England were driven by a love for liberty, the desire to worship God after the dictates of their own conscience. The settlers of North America came from those countries of Northwestern Europe where there was the greatest freedom. They came to set up new homes. The conquerors of South America were militarists from the most absolute monarchy in western Europe, and came bent on destroying and carrying away all they could get their hands on. By giving proper place to this difference of purpose and ideals and racial stock we have explained much of the divergence between the history of the two continents.

We have seen what are the requirements for a safe and free democracy—universal education, a pure and elevated

home life, moral foundations in character, a strong public opinion, and spiritual ideals. We find in South America a continent in desperate need of these great pillars of Democracy.

Need of Education

In few nations is illiteracy more pronounced. The following percentage of illiteracy will show the appalling situation at a glance. In Argentina the percentage of illiterates is 50 per cent; in Uruguay, 50 per cent; in Chile, 65 per cent; in Paraguay, 90 per cent; in Colombia, 80 per cent; and in Brazil, 70 per cent. This will mean more when we remember that for the United States the average is 7.3 per cent. To remedy this stigma of illiteracy the governments are doing very little, except in the higher branches of education. The elementary schools are the least developed part of the educational system. It should be remembered that mixed races, such as the white and Indian or the white and Negro, form 40 per cent of the population of the continent. The universities and higher schools are almost entirely for the intellectuals or those of pure white blood, of whom there are less than fifteen million. There are large and well-equipped universities, in cities like Buenos Ayres, under state control and a strongly marked leadership of highly



LITERACY CHART OF SOUTH AMERICA

The percentage of the population of the different countries who can read and write is indicated by the diagonal shading.

educated men. The universities are nonreligious and the students and professors are almost to a man agnostic or openly infidel.

Moral Ideals

"We cannot," says Burke, "indict a whole people." We cannot overlook the moral idealism which has been active in South America or cast any slur on its pure, good womanhood. But we cannot overlook the fact that countries where from twenty to over sixty per cent of the people are of illegitimate birth are lands of desperate moral need. From one fifth to one sixth of the population of Brazil are of illegitimate birth; in Venezuela it is two thirds; in Ecuador, one half; in Chile, one third. Male chastity is almost unknown. Drink has nearly wiped out the Indians. Professor Edward A. Ross says, "The state has entered into a kind of partnership with the church; the former to sell alcohol to the Indians (having a monopoly of its sale), and the latter to provide in her festivals the occasion for its consumption."[1] Alcoholism is particularly rife on the west coast. In Valparaiso, Chile, there is one saloon for every twenty-four men. That city, with a population of 180,000, had 600 more cases of drunkenness reported in one year than all London, with a population of 5,000,000.

Religious Needs

Back of moral needs is a condition of spiritual destitution. The question of the need of Protestantism in all Latin America is not a question of church order; not at all a historical question whether the Roman Church has provided there a true ministry. It is the inescapable conclusion that the old, mediæval superstitions of the church life that is there are inadequate to furnish the moral and spiritual leadership needed to bring South America out into the liberty of a new national life in the faith of Christ. The

[1] E. A. Ross, South of Panama.

Bible in South America is an unknown book. The gospel of a living Christ is an unknown story. Lord Bryce sums up the moral conditions of South America in the last chapter of his book in these words: "It is a grave misfortune that both the intellectual life and the ethical standards of conduct seem to be entirely divorced from religion." At least one half of the men of these South American republics have broken finally from Rome. The intellectual class has moved almost in a body into skepticism and agnosticism. In a recent Y. M. C. A. canvass only four students out of five thousand in Buenos Ayres reported any belief in God or faith in Christianity. That condition is typical of the universities and educated classes everywhere. Robert E. Speer writes, "I do not believe that of the one million people in Buenos Ayres, there are two hundred men on any given Sunday at service." Surely, doubt and denial of all faiths, spreading apace and unchecked among eighty millions of people, concern the entire Christian world. "Churches with modern religious scholarship and strong faith are bound to offer intellectual Latins the torch with which to relight the falling or darkened lamps of Christian belief and life."

The Centenary Program and South America

Despite the heroic achievements of a small band of missionaries in South America and results of large promise, it has been "The Neglected Continent" in Christian missions as well as in many other ways. The total number of ordained foreign missionaries in all of South America in 1916 was only 320. That means one ordained clergyman of the evangelical churches for every 156,250 of the population. In America the ratio is one to every 622. There are four times as many Protestant ordained ministers in the State of Ohio as in all of South America.

The Centenary Program of the Methodist Church plans to build, in an adequate way, on the foundations already laid to meet its share of responsibility and opportunity. The

estimates do not call for the complete occupation of the fields open to Methodism. That would involve staggering amounts. But they do provide for a strategic advance through the doors that have been opened. The missions in South America have made a fine beginning, in which exploits of heroism and persistence in the face of great obstacles have been done which will rank with the great chapters of missionary history. Methodism has to-day 157 missionaries and foreign workers, 239 native preachers and workers, and 152 teachers, a membership of 15,000 and 6,000 unbaptized adherents. There are 16 educational institutions and over 2,500 students. The church is at work in 8 of the republics whose total population is 23,000,000. The totals of results are not nearly so great as the obstacles and distances, but represent a remarkable achievement in the face of all the circumstances.

Establishment of Churches

As everywhere, the great aims is the establishment of a self-supporting, self-propagating native church. The method in its essence is that of the successful establishment of Christianity anywhere, the proclamation of a "knowable" gospel by extensive itinerating. It is the old strategy of the pioneer preaching on the frontier in the days of the saddlebag, of John Wesley among the coal miners, of the apostle Paul in Corinth and Ephesus. There is a marked evangelical stir on both the east and west coasts. A widespread evangelistic movement appears to be approaching in South America, and the Centenary Program provides for the occupation of new territory and the creation of new churches. It calls for such additions to the missionary forces as will make possible a continent-wide program of church development. This will require 24 missionary preachers and 84 national (that is, inhabitants of South America) preachers; 86 churches and chapels and 31 parsonages and 4 missionary residences. The financial outlay

for the staff and maintenance will be $588,180; for property about $1,500,000. All the figures of the Centenary survey cover a five-year period.

Education

In the case of such crying need as the illiteracy of South America discloses, educational work is both large, immediate service and the pathway to ultimate leadership. To win leadership in a non-Christian or belated Christian country Christian education must be the very center of the movement. In the republics where the Methodist Church is at work illiteracy averages almost 75 per cent. Unless there is developed an extensive system of education the danger appears of creating churches of illiterates. The state schools are entirely unqualified to produce moral leadership or furnish gospel ministry. In large areas the state schools do not even exist. The educational program looks out on the need in both directions—the need for primary schools of elementary education and higher training schools, universities, and colleges in order to rear an educated Christian leadership with which to stem the tides of infidelity and immorality among the educated classes. Bishop Homer C. Stuntz says that the battle for the conversion of South America, within the next hundred years, will be won or lost in the educational institutions that are planted there. To engage in this battle with the stake of a continent for Christianity as its prize, the Centenary Movement proposes 29 elementary schools, 14 high schools, 3 colleges, 1 agricultural school, and 4 seminary and training schools. The staff required will be 126 missionary teachers and 158 national (South American) teachers. The total cost will be about $1,000,000 for staff and maintenance and about $2,000,000 for property. In the primary schools will be taught elementary industrial instruction, hygiene and sanitation, and religion, as well as the common elementary branches. The Methodist Church will cooperate with other denominations in a union theological seminary at Montevideo in Uruguay and in two union

evangelical universities, one for each coast. In addition to this direct service there is now a chance to impress the educational movement in South America with the Christian point of view, and to give character, tone, motive, and definite ends to the educational policies of all the Latin American republics.

Along with this program of education there is immediate need to enlarge the two publishing houses already in operation, one on the east and one on the west coast, so that they can spread broadcast clean moral and religious literature. Much of the general literature now accessible to Latin America young people is of a nature so vile that if a man were detected in an attempt to bring specimens of it into the United States even as personal property, he would be arrested and punished.

Medical

The number of hospitals of the Methodist Church at the present time in the whole of South America is a tragical zero. And that in a land where the state hospitals are not adequate to care for ten per cent of the people. South America has no hospitals, no nurses' training school, nor deaconess home under any mission board. Outside of such progressive centers as Buenos Ayres, and in countries less advanced than Argentina, the neglect of public hygiene is appalling. In some sections smallpox is a continuous epidemic. In Chile, where there is one of the finest climates of the world, the death rate is twice as high as that of the United States. Dr. Speer calls Chile "a killing ground for children." Seventy-five per cent of the children die before reaching two years of age. Among the neglected and poverty-stricken millions of Indians the death rate of children is even higher than that.

The present proposal is for the establishment of a hospital and nurses' training school in the capital city of five of the republics, both as a work of mercy and evangelizing force of high value.

Panama

The Republic of Panama has been included in these estimates of needs of South America. Panama is a key to the world in the new trade map and naval map which the

PANAMA—THE CROSS ROADS OF THE WORLD

opening of the canal has made. If the Church of Christ should be located "Where cross the crowded ways of life," Panama is a good place, for it has become "the crossroads of the nations" and will be increasingly so. In two growing cosmopolitan cities, Panama and Colon, along what is likely to become the greatest commercial highway on the globe,

Methodism is already located and must be strengthened. All of Panama, outside the Canal Zone, with 300,000 Indians, mostly living in stark paganism with no Christian effort directed toward them, has been given to the Methodist Church as its sole responsibility, with churches and schools to be provided.

The Christian Interpretation of the Monroe Doctrine

The Monroe doctrine, by which we have said to all the world for a century, "Keep hands off South America," commits the United States to a peculiar responsibility for it. Not all the interpretations of that doctrine have been looked on with favor in South America. The Monroe doctrine is often regarded as patronage and as the cover for an undue domination of South American affairs and an affront to her independence. What is called "the North American peril," the danger of aggression from the United States, has been widely heralded and believed. A large step in an interpretation of the Monroe doctrine which will replace jealousy and suspicion by cooperation is that which Secretary of State Lansing gave at the Pan-American Scientific Congress in 1915 and which met with a hearty support of the South American delegates. It is that of a Pan-Americanism which rallies around the common standard of the rights of humanity and the defense of these rights as represented in the western hemisphere.

There is a Christian interpretation of the Monroe doctrine which must supplement all others. It is the responsibility of the United States to bring to South America the living Christ, who came that all men might have life, and have it more abundantly, so that in its own way and under its own leadership that great continent may develop the moral and spiritual forces strong enough to guide and shape its great development.

New doors are opened. The long battle for religious liberty is issuing in victory. Through the heroic efforts of Protestant missionaries and often under their leadership,

constitutions have been rewritten granting religious liberty to eight tenths of the people of South America. Old tethers are being worn away. Will the church match the new opportunity with new endeavor?

Mexico

A Giant Mission-Study Class

Probably the most remarkable mission-study class ever known was that conducted in Mexico during four recent years by Victoriano Huerta and Pancho Villa. If the aim of a mission-study class is to produce a strong realization of a country's need, that class was an unusual success. The revolution and anarchy which prevailed, the raids of Villa's bandits across the border, the imminent danger of war and the sending of costly military expeditions by the United States, all riveted the attention of the nation to the glaring fact that there was something desperately wrong in Mexico. This violent and effective projection of Mexico into the consciousness of the United States led to many different conclusions. The voice of the military interventionist was loud in the land. With eloquent phrases about the vindication of American rights, he pointed to military conquest as the only means of quelling the disturbances which are a menace to the peace and interests of the United States. When stripped of its oratorical trappings, however, this remedy is seen to involve an enormous military effort calling for millions of men and money, and a long time, with the question of the complete subjugation of Mexico doubtful even then. The Mexicans as a race are proud and brave. They are bitterly resentful of forcible intervention. The vast extent of Mexico and the deep mountain fastnesses would make it possible for resistance to hold out indefinitely.

And even if we conquered Mexico, what result would we have? We would either have to annex it and admit it as a State in the Union or hold it as subject territory in an imperialistic manner. Either alternative is revolting. Fifteen

millions of people, 80 per cent of whom are illiterate, unused to democratic institutions such as ours, are not ready for statehood and cannot conceivably be ready for a generation, perhaps for many. The United States is not ready for the other alternative—of becoming a conquering, imperialistic power. It would be too dangerous to the safety of our democratic institutions at home.

The Only Solution of "The Mexican Problem"

Even when the attention which the disturbances in Mexico drew to the country had no result except the pessimistic and disgusted conclusion that there was "no hope for order in Mexico," that result has a high value, for it points inevitably to the conclusion that the only salvation of democracy in Mexico is not the application of force on the outside, but *the development of new forces on the inside.* The United States has realized that its career is indissolubly bound together with that of its nearest foreign territory on the south. The one great result of our mixed problems in Mexico is a growing realization that Mexico will be a source of ceaseless anxiety and danger to the people of the United States until the national thinking and ideals are brought to higher levels. Democracy will never be safe in Mexico either for that country or the United States until the forces which make democracy safe *anywhere* are brought into action and developed—universal education, freedom from economic slavery, enlightened public opinion, strong moral character, and religious life. The only solution of the Mexican problem is the Christian solution, an invasion of Christian preachers, teachers, and physicians, the establishment of churches, schools, and hospitals that will enable Mexico to start realizing her own destiny of strong and enlightened self-government and moral and spiritual progress. The United States government in 1917 spent enough money in the patrol of the Mexican border on the Pershing expedition the first six months to build a college, a hospital, a

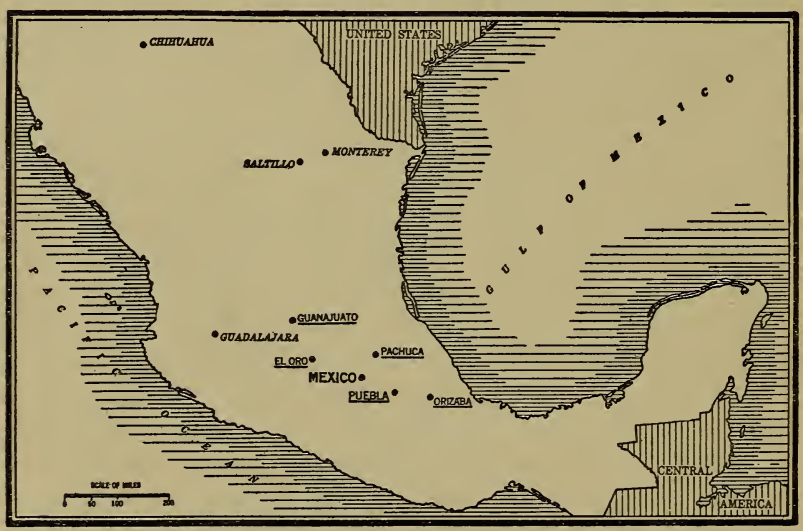
church, and a social settlement, all magnificently equipped, in every town of over 4,000 people in the republic of Mexico, and to provide for their maintenance for ten years. Can there be any doubt that the latter expenditure would have insured a safe democracy there, as the military expedition utterly failed to do?

The Needs of Democracy in Mexico

The strong searchlight of national interest which has been swinging across our southern border for five years has revealed the glaring handicaps which democracy has in Mexico.

Illiteracy

Eighty per cent of the population of Mexico is illiterate. Schools are few in number, and even in times of peace the



MEXICO—OUR NEAREST NEIGHBOR

Names in Roman type indicate stations of the Methodist Episcopal Church; those in Italics, centers of the Methodist Church South. This map shows the central and commanding position the Methodist Church holds in Mexico.

government has made little effort to overcome illiteracy. Among the large percentage of the population which is the

native aboriginal stock, about forty per cent, education is practically unknown. In a condition like this it is clearly evident that there can be no intelligent public opinion to make possible a stable representative government.

Slavery

A democracy must be free, and over half of the population of Mexico is in a state of debt slavery, or *peonage,* which is little to be distinguished from actual slavery. Ninety per cent of the land is held by a small fraction of the population. The majority of the population, both of the aboriginal inhabitants, the Indians, and the mixed race of Spanish and Indian stock, are peons, attached to the great estates frequently a million acres in extent. They have no land of their own and are kept in ignorance and poverty. It is the operation of this system of oppression which makes the peons so habitually ready to join a revolutionary enterprise or to become bandits.

Religious Darkness

Superstition and immorality are interwoven into the very religious life of the nation. The religious destitution of the Indians is a vivid indication of the spiritual darkness of Mexico. For four hundred years since their discovery by white men they have been left without the Bible and the knowledge of the living Christ. The Roman Catholic Church has not only failed to provide an open Bible and the preaching of a spiritual Christianity, but it has been for the most part the relentless foe of free thought and speech, a free press and free public schools. It has been the agent of the rule of oppression and the means of exploitation of the people. For these reasons it is losing its hold on thinking people.

The Present Opportunity

In spite of the revolution and the famine and disease and destruction of missionary property, the opportunity for

Protestant missionary success in Mexico was never so bright. Revolutionary conditions are gone. Organized opposition to the present Mexican government has disappeared. Genuine elections have been held and the government is gradually coming into a secure position.

The attitude of the present government toward religion as expressed in the new constitution has been interpreted as uncompromisingly hostile. The constitution provides for a complete separation of church and state. Foreign religious leaders, priests and ministers, are not allowed to work in the country. But that provision is designed to kill the political influence of the Roman Church. It was not intended to interfere with Protestant religious work, and has not in any way interfered with it. Catholicism is in marked disfavor with the present government because of Roman opposition to the revolutionary party now in power. The Protestant missionaries are not allowed to administer the sacraments, but they have remained in Mexico and are unhindered in their work of teaching and preaching and publishing. The courage and heroism of missionaries in sticking to their posts in the time of greatest need and danger has created an extremely favorable disposition toward Protestant Christianity.

Never was the response to a vital Protestant Christianity so large in Mexico as to-day. The weakening of the power of the priests and the liberalizing influences of the revolution on religious thought have furthered a marked response to evangelizing efforts. Never have such crowds attended Protestant preaching services. In 1917 a great revival in Mexico City resulted in the professed conversion of nearly one thousand people. There is a new eagerness to read Christian literature. The sale of Bibles has increased over four times in the last few years. In 1917 it was well over one hundred thousand.

Many of the constitutionalist generals and other leaders are either Protestants or attendants on Protestant service. Mexican Protestant Christians are hopeful and active. The

various Mission Boards working in Mexico have taken advanced steps in cooperation and union activities. All these are unmistakable signs that Mexico is at the threshold of a new era in religious development.

The Centenary Response

The Centenary Program of Methodism in Mexico plans a response to this enlarged opportunity. It is not a large financial outlay that is called for. It is in no way adequate to completely meet the responsibility, and yet a program that is teeming with possibilities.

Methodism in Mexico is a "going concern." The revolution did not stop it. There was only one thing which could cause the superintendent of the mission for many years, one of the most-loved and trusted men in all the country, John Wesley Butler, to leave Mexico. That was the summons to another world, which came in March, 1918. Under his leadership and helped by his efforts, Methodism has grown in Mexico to a total of members and adherents of 20,000, with 5,000 students in her schools. There is a total staff of 21 missionaries, 143 native preachers and workers, and 169 teachers. There are 64 churches and chapels.

Evangelistic

Methodism has a sole responsibility for three of the fifteen million inhabitants of Mexico. Much damage has been inflicted by the disturbances of the revolution. Buildings have been plundered and burned. Famine, disease, and uncertain conditions have made the work precarious. But these losses are more than compensated for by the new response to evangelistic efforts which characterizes conditions since the revolution. The largest public congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist church, over a thousand people as a rule, with many standing. An extension of direct preaching throughout the country will produce large results. The number of evangelists and pastors and local churches must be increased in

order to cover the area allotted to Methodism. Seventy-seven additional churches, 4 missionaries and 78 native preachers are the efficiency requirements for this need.

Education

The Methodist schools in Mexico are few, but influential out of all proportion to their size and numbers. They have been a large means of disarming prejudice and gaining the good will of the people. With proper expansion they will be an increasing influence. The appalling illiteracy, the absence of all moral and religious education in the government schools, make an irresistible appeal for Christian education. The Centenary Program calls for a minimum of 66 schools, 102 native teachers, the strengthening of the existing secondary schools and cooperation with other denominations in two great union educational enterprises, a central Christian university, and a union theological seminary in Mexico City.

Medical

The conditions of war have increased the need for medical help, a need that was already large. Abounding filth and avoidable disease spread throughout the country. Only in the large cities are there state hospitals and physicians, and these are almost entirely for the wealthy. The one hospital and dispensary which the church has, serves exclusively an area of two hundred and fifty by four hundred miles containing a million people. It is a center of healing and sanitation and social betterment. It must be strengthened and medical work expanded.

The Rise of a National Church

A day of large promise for the development of a vigorous Protestant Christian Church of Mexico is here. Some idea of the vitality of the Mexican Methodist Church may be gained from the fact that of the $200,000 a year asked for five years for the expansion of the work of the church in

Mexico, over one third of the amount is to be raised in Mexico itself! Mexicans are taking new responsibilities of leadership and support. It is not the Americanization of Mexico to which we are called, but to a task better than that. It is to supply in these shaping years the fertilizing forces of the gospel by which a strong Mexican church and nation may rise. The urgent call, in the words of Bishop F. J. McConnell, is to "take the Lord Jesus Christ to Mexico to let him work out his own plans for the Mexican people."

The Chinese Question is the world question of the twentieth century.—*B. L. Putnam Weale.*

The crucifixion was two hundred and eighty years old before Christianity won toleration in the Roman empire. It was one hundred and twenty-eight years after Luther's defiance before the permanence of the Protestant Reformation was assured. After the discovery of the New World one hundred and fifteen years elapsed before the first English colony was planted here. No one who saw the beginning of these great, slow, historic movements could grasp their full import or witness their culmination. But nowadays world processes are telescoped and history is made at aviation speed. The exciting part of the transformation of China will take place in our time. In forty years there will be telephones and moving picture shows and appendicitis and sanitation and baseball nines and bachelor maids in every one of the thirteen hundred districts of the empire. The renaissance of a quarter of the human family is occurring before our eyes, and we have only to sit in the parquet and watch the stage.—*Edward A. Ross, The Changing Chinese.*

CHAPTER III

CHINA—THE OPEN DOOR TO FOUR HUNDRED MILLION MINDS

Communication Trenches

A recent picture in the illustrated weekly papers of a group of several hundred Chinese laborers digging communication trenches behind the Allied lines in France is a vivid symbol of the position of China in the world to-day. Two forces of vast significance are symbolized in that picture: the fact that the ancient autocracy of China is lined up with the forces of democracy in the great conflict; and also that that great people, from one fourth to one fifth of the human race, which for ages has built around itself a solid wall of exclusiveness, is to-day building communication trenches out to all the world. The war has extended and quickened the transformation of China, a process already going on at express speed, and a movement of unsurpassed importance in modern history.

The Awakening Giant

To try to picture the transformation which China is undergoing puts a hard strain on the dictionary. Writers on China in the past fifteen years have ransacked the dictionary for all the words that look like the Whirlpool Rapids below Niagara Falls and have pressed them into service. We have had in rapid succession China in Convulsion, the Conflict of Color, The Changing Chinese, The New Day in China, The Uplift, The Awakening, The Emergency, The Revolution, China Inside Out, and China Upside Down. It takes a whole conspiracy of picturesque words to express

what is going on. It is a political revolution, a moral advance, an intellectual renaissance, a religious reformation, and a nineteenth century of scientific and industrial development all combined.

More than a century ago that far seeing genius, Napoleon, said of China, the memorable and oft-quoted words: "Yonder is a sleeping giant. Do not wake him." But there are more things in heaven and earth than were dreamt of in Napoleon's philosophy. The giant has been awakened, startled bolt upright, by forces in which Napoleon little reckoned; by another giant which in Napoleon's day was lying asleep in the teakettle—steam; by the long-distance flash of the electric wire; and last, but by no means least, by the inspiration of the long-distance reach of the gospel of Jesus Christ.

The awakening in China, part of the great transformation which is making a new era through Asia, can be fitly compared only to the Renaissance in Europe in the fifteenth century which was the transition from the Middle Age to the Modern—a "new birth" to a new and larger life through the revival of learning. Men look back to those days, the "spacious days" of discovery, of political and religious reformation, of the birth of modern science, as one of the greatest creative epochs in history. Yet the new awakening now going on in the Far East, and notably to-day in China, surpasses in extent, in rapidity of development, and perhaps even in significance, that which took form in Europe in the fifteenth century.

As we look more closely at this many-sided revolution in China, three large aspects of it press upon our attention. These aspects have been visible for many years, but are brought to our minds with a sharpened intensity because of the war and its results. The first consideration is that of the vastness of the awakening. The second is that of the tremendous importance to the world of what China becomes. The third is the solemn one of the fleeting character of the Christian opportunity.

The Vastness of China's Awakening

Any vivid sense of the scale of the changes already accomplished and now going on in China must have for its

CHINA

Strategic centers in the Methodist occupation of China. Chart at the right shows the development of membership and self-support of Methodism in China.

background a conception of the size and extent of China. A population of nearly four hundred millions of people, set in one of the most productive areas in the world, one half as

large as the United States, including Alaska; with coal and iron resources as rich as those of any land on earth; a laboring class by far the largest and toughest, the most industrious and economical to be found on the globe—surely here is the stage and here are the actors for one of the greatest dramas of history.

This background of the mass of China has far more meaning, however, when we add to it the fact that since the outbreak against foreigners in the Boxer Revolution in 1901, there has developed in seventeen years, a reversal of national feeling, an openness to Western influence, such as can hardly be matched in all history. The land where once all life had crystallized into unchangeable molds has suddenly become fluid, plastic, seeking new molds from the Western world.

The Political Revolution

The political revolution which in 1911 overthrew the Manchu dynasty and made China a republic astounded the world, and the world has not yet recovered from its amazement. Those who knew China at all had little idea that the course of democracy would run smooth. The six years of the republic have not been smooth ones. The democratic idea is still crude. The great essentials of a safe and sound democracy are lacking and must be supplied. The struggle for democracy is still on. Nevertheless, the failure of the monarchist movement under Yuan Shih Kai and the collapse of the attempt of Chang Hsun to restore the Manchu emperor has shown that the heart of China is unmistakably attached to democracy and to the republic.

A new emphasis to this new political day in China has been given by the response of the republic to the invitation of the United States to associate herself with the stand taken against the piratical submarine warfare of Germany, February 9, 1917. In her affirmative response a far-reaching foreign policy was inaugurated and China undoubtedly won for herself a new place in the world's esteem. In that re-

sponse and in the subsequent declaration of war on the Central Powers, August 14, 1917, "for the first time since treaty relations with the powers had been established, Chinese diplomatic action had swung beyond the walls of Peking and embraced the world within its scope." [1]

The New Patriotism

Along with the political revolution, both as cause and effect of it, there is in China a national spirit of patriotism, absent ten years ago, but to-day a growing and even a flaming force. A new self-consciousness of national weakness and humiliation over it have generated a nationalism the like of which China has never known before. There is an ardent resolve that the old, weak China must give way to a new, strong China, made solid instead of loosely bound together, armed instead of defenseless, self-supporting instead of dependent. The action which is resulting from this new nationalistic feeling runs along three main lines: the provision of an army and navy so that China may be able to resist foreign aggression; the development of native industries; and the movement for universal education. It will be readily seen that this new patriotism contains both large promise and peril to Christian influence. It affords a splendid new foundation in national feeling on which Christianity may build, but it also holds the possibility, that unless the church can so increase its effort during these years of opportunity and make itself Chinese in leadership and thought, the new patriotism may turn to the native faiths as being Chinese, and Christianity may be struggling under the odium of being foreign.

The Moral Reformation

Perhaps the most astounding feature of China's awaking is the moral advance, strikingly illustrated by the war on

[1] B. L. Putnam-Weale, The Fight for the Republic in China, p. 319.

opium begun in the edict of the Empress Dowager in 1906. Thirty years ago the majority of the people in Europe and America would have as soon thought of gravitation being abolished as of opium-smoking being abolished by China. E. A. Ross calls the warfare on opium which China conducted for ten years "the most extensive warfare on a vicious private habit that the world has ever known."[1] It sprang from a sense that unless the people speedily renounced the vice that was undermining its manhood, there was no hope for China among the nations. It should be remembered that it was the great memorial signed by thirteen hundred and thirty-three missionaries from seven countries which drew forth the famous edict abolishing the opium trade, much of the edict being the very language of the memorial. The enforcement of the edict against opium was carried out strictly and strenuously. Blood was shed and millions of dollars' worth of property destroyed. Voluntary Anti-opium Leagues were formed which entered into the fight in many places with the fervor of a religious crusade. The fight on the habit has had unexpected success, due to the rising spirit of patriotism which came to its aid. The production of opium in China has been cut down seventy or eighty per cent and in the process a new force in China is being nourished—public opinion. Millions for the first time in their lives have thought, "What is the public good?" The war on opium is only one phase of the awakening. Other moral delinquencies such as the social evil and official dishonesty have been dragged forth from their intrenched positions and pilloried.

Educational Awakening

The educational awakening in China is the real key to its future. It must be examined in more detail later in the chapter, but its place is central in even the most rapid im-

[1] The Changing Chinese, p. 146.

pression of the vastness of the "new birth" of the nation. With the awakening to the need of universal education as the only real preparedness for China's future, and the substitution of modern education for the ancient system in use for two thousand years, China has embarked on the most stupendous educational task ever attempted. It involves the provision of a million schools to furnish instruction for the children of school age. Only two per cent of the children are now being educated. Temples are being confiscated in many cities to accommodate schools and colleges. The number of modern government students in Peking in the decade from 1905 to 1915 rose from 300 to 17,000, and the pupils in the province surrounding from 2,000 to 200,000.[1] The new system when completed will call for nearly a million teachers. No one with a living imagination can fail to be deeply moved by the spectacle of this great people setting itself to the gigantic task by acquiring a knowledge by which it alone can hope to play in the world's affairs a part commensurate with its natural strength.

The Religious Shifting

Deep as these changes go, there is one that goes deeper. It is the moving away from old religious foundations and the search for new ones. The religious situation in China is an enlargement by four hundred million diameters of that picture which has touched the heart of the world, "Breaking Home Ties." A great people, more numerous than all of Europe, with the exception of Russia, is faring forth from its ancestral home of beliefs to find a power which its old faiths have failed to supply. Through all classes, government officials and scholars and the illiterate masses, there is an openness to Christianity. In the classic declaration of the Edinburgh World Missionary Conference in 1910, truer to-day than then—"One quarter of the human

[1] Eddy, The New Era in Asia, p. 15.

race is slipping from its spiritual moorings. Surely, never was richer freight derelict on the waters of time."

Importance to the World of What China Becomes

Swiftly and providentially we are being led out of the laundryman stage in our thinking of China. It is idle to dream of a peace for the world and a democracy safe for the world unless in these formative years the moving mass of China settles firmly on the political, moral, and spiritual foundations which alone can support a true democracy. The population of China doubles itself in about eighty years; that of the rest of the world in about a century. It is probable that by the year 2000 it will be close to eight hundred million. With a similar growth in Japan, Malaysia, and India this means that the yellow races in a century or two will rapidly approach the white race in numbers. It is not "yellow journalists" or "jingos" who foresee that unless this inevitable growth in numbers and power is accompanied by a moral and spiritual transformation on the inside of China and a truly Christian and unselfish statesmanship on the part of the powers dealing with her, we may witness a race war in comparison with which the present conflict will prove only a skirmish.[1] It is of vast importance to the world what conceptions of life command the allegiance and what principles govern the conduct of the multitudes of China. There is a real yellow peril in the East, not the bugaboo of a war with Japan with which conscienceless "jingos" struggle vainly to start strife, but the possibility that the new age in China as well as Japan may end in materialism. Should China successfully reorganize herself, and become an independent industrialized state, given to militarism, factories, foreign trade, and to all the allurements of an age which has lost its head in the mad rush for wealth which modern inventions have made possible, she may become a great materialistic power and her weight be

[1] See Bashford, China: An Interpretation, p. 457.

thrown into the scale against the forces making for moral progress and nobler ideals in life, to the infinite loss and danger of the world.

The Fleeting Christian Opportunity

The Christian Church has in China an opportunity boundless in every respect except that of time. China will not always be in her present transition. The forces which make for the present popularity of Christianity will spend themselves by a natural process. China sits to-day at the feet of the West in school. But schooldays will pass, in that sense, and the young giant will go out from the schoolroom door, his industrial and political lessons learned. The prominence of the Christian missionary as a pioneer of Western culture will some time have an end. Government schools will equal, and possibly surpass, missionary schools. Will Christianity in this generation so redeem the time that when China has learned of the West its arts, its sciences, its industry, it shall also have received its best gift, its faith, and a virile and expanding Chinese Christianity have come into being adequate for the titanic task of shaping the new nation? "A new China is impossible without renewed Chinese."

The Response of Methodism

In the Centenary Program for China the Methodist Episcopal Church has planned a thoroughgoing and strategic response to this divine opportunity. It is a program not based on a guess, nor on vague hopes. It is based on a careful survey, the product of the years of study, of the actual needs in men and money covering a five-year period for putting the present work on an efficient basis for the Christianizing of the eighty millions of people for whom the church is exclusively responsible. The program rests on seventy years of encouraging history and experience. In 1847 the first missionaries of the Methodist Church

landed in Foochow. After ten years of intensive labor the first converts, thirteen adults, were baptized. In sixty years that small company has grown to a Chinese church of 65,900 members, 7,309 unbaptized adherents, and a strong native leadership of 3,000 preachers. The church won a place of educational leadership with 21,000 students in 600 primary schools, 12 secondary schools, and 5 universities. Its 11 hospitals and 2 dispensaries, though understaffed and almost without nurses, have performed miracles of healing and opened doors more impregnable than the great wall of the northern kingdom.

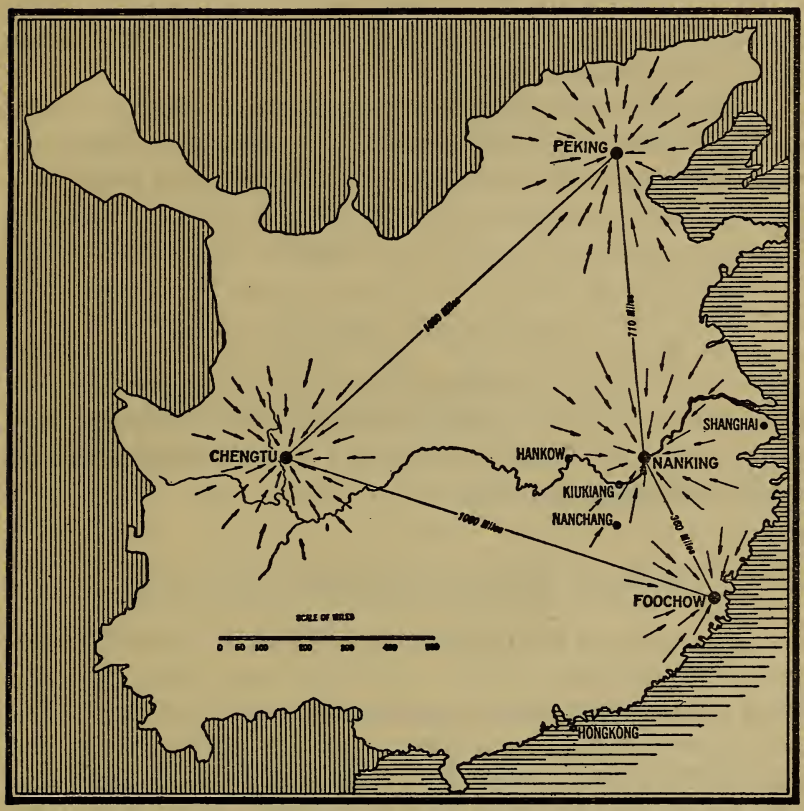
The call for advance is along these three lines of providential success. The estimates express the call to Christian America to help make democracy safe for China; to see our struggle to admit the world to democracy clear "through to the finish" and to help rear in China those pillars without which any democracy must crash to the ground—education, moral character, and religious ideals. China has wakened up, it is true. But "it is one thing to *wake up*. It is another thing to *get up.*" China will never "get up" until that gospel, which is not in word but in power, comes to its struggling democracy and bids it with a divine potency, "In the name of Jesus of Nazareth, rise up and walk!"

Let us look at this Centenary Program for China in *education,* in that broad proclamation of a rounded gospel which may be called *evangelism,* and in *medical work.*

China's Need for Education

"The fight for the republic in China" will be in the schoolroom. A safe democracy in a nation where illiteracy averages 95 per cent of the population as it does in China, and where only two per cent of the children are in school is unthinkable. It is unthinkable to the leaders in China themselves, and the government, seeing the utter hopelessness of a strong China without widespread education, has inaugurated a movement for education without parallel.

The key to the Christian opportunity in China is to be found in the old ruined examination halls in Peking and other capitals of provinces, where examinations under the



"CHINA'S ONLY HOPE"

Strategic Christian Educational Centers. Union Universities are located at Peking, Foochow, Nanking, and Chengtu. Each of these universities is fed by secondary schools in outlying districts.

ancient system of education were held. Over thousands of these halls reeds and vines are growing. Since the edict of 1905 abolishing the old system of education and substituting modern methods of instruction these halls are crumbling into dust. And "with them has crumbled, not only a kind of examination but an attitude toward life, a system of values,

a standard of character. The passing of China's old education is the transformation of her life. Now the student who would win governmental positions must answer questions in European history, in economics, in social science; and the old Chinese officials, with their huge goggles, their embroidered coats, their clinging to the far past, have gone into hiding, never to emerge."[1]

These crumbling halls are the symbol of present Christianity in China, not only in that they witness to the eager open-mindedness of China, but also because they witness to the age-long veneration of the scholar in China. China is literally a nation of scholar worshipers. Hence for Christianity to win the educated classes through its colleges will give it an ascendency over the masses to a degree not to be matched in any other land. And when we add to that the fact that the educated classes, the *literati,* are approachable to a measure unknown fifteen, or even ten, years ago, the opportunity of a strategic Christian victory through educational leadership is a large one.

Democracy's Need of Christian Education

China's need for Christian education is, in biblical language, "much every way." We have seen that the only hope of her democratic experiment is in education. The government is powerless both to provide *all* she needs and the *kind* she needs. Not for a hundred years to come can the government in China care for the education of its own children. Even if it were to gather into schools as large a percentage of the population as attends school in Japan, it would need to provide buildings and teachers for forty millions of pupils.

The fertilizing truth of the gospel brought democracy to China, and Christianity must see it through. A half century or more of silent and ceaseless publication of the reli-

[1] W. H. P. Faunce, Social Aspects of Foreign Missions, p. 73.

gious and economic truths of the gospel in a very real way laid the mine whose explosion the world saw when the Manchus were driven out. In the words of the President of China, Li Yuan Hung, "China would not be aroused to-day as it is were it not for the missionaries." A large number of the leaders of the new republic were educated in mission schools. But the testing of that democracy has only begun. Christian education must furnish the leaders needed, unselfish, true leaders. A live and intelligent public opinion has begun to be created, but it needs nurture and the development of conscience in the individual. Patriotism, newly born, must be stimulated and purged of selfishness.

Industrial Education

Democracy cannot survive unless it is solvent. China must be self-supporting if she is to be free. She needs technical education in order to develop her abundant national resources, raise the standards of living, and wipe out her curse of poverty. It is part of the task of Christianity to provide training in scientific agriculture, forestry, and technical branches of all kinds so that China may be able to throw sure economic foundations under her democracy.

Moral and Religious Foundation of Character

Here is the real problem of education for democracy, the formation of character. It is a problem before which China, resting only on her ancient faiths, is helpless. Confucianism has furnished a great moral restraint to the people of China in its high ethical teaching, but the religions of China have proved utterly inadequate to save the people by producing sustained and progressive moral character. The widespread corruption of officials, of the new as well as of the old, is to-day one of the chief obstacles to progress in China. It is an obstacle which will never be solved without a new moral and religious dynamic. There has come a

strong recognition by thoughtful Chinese that without some power which can create and strengthen character there is little hope of their dreams for their country being realized. As Yuan Shih Kai confessed to John R. Mott, "Confucianism has ethical ideals but lacks the power to make them effective." It cannot block natural inclinations and wrest lives from the grip of appetite and passion without the doctrine of responsibility to God. More than that, with the breakdown of Confucianism and the swing away from the moral influence it had, on the part of the educated classes, the most important question China must answer is, "Whence shall come the morality of to-morrow so deeply needed?" Christianity must help her find the only sufficient answer.

The Favoring Conditions for Christian Education

The Methodist Centenary Program for education in China comes at a time when conditions have made a supremely favorable opportunity.

A Welcome to Christian Schools

China offers a welcome to Christian education such as is met with in no other non-Christian nation. Communities everywhere are calling and frequently in vain for Christian schools. The Chinese are ready to make liberal subscriptions for land and buildings. The missionary school has a wide prestige from the fact the missionary has aggressively pioneered many reform movements. Missionary schools were the first modern schools and are still the best. The missionary introduced Western medicine. He has introduced new trees and crops; has been prominent in famine relief and in other ways has been the pioneer of Western culture. All this has brought to Christian education an enthusiastic welcome. The return by the United States to China of $50,000,000 after the Boxer indemnity was paid, and its use by China for educating leaders in the United

States, has won for the American missionary school in China an increased regard.

Open-Mindedness of Educated Classes

The receptiveness of the *literati,* or educated classes, is one of the outstanding features of the changed attitude of China. In 1896 John R. Mott called the *literati* of China "the Gibraltar of the non-Christian student world." A leading missionary to China stated that he would have felt well repaid if he could have been the means of the conversion of one of these officials or *literati* in his lifetime.[1] A striking evidence of this new approachability was furnished by the meetings for the educated classes conducted by Dr. John R. Mott and Sherwood Eddy in 1914 and by Mr. Eddy in 1915. In every center visited the largest halls available were filled with audiences drawn from the educated classes. The government and educational authorities in many cases gave their cordial support. Public buildings were given for the meetings and holidays declared in colleges in order that students might attend. In 1915 in twelve cities 121,000 of these officials, *literati,* and business men attended these evangelistic meetings, 12,000 of them signed Bible study pledges, and 7,000 are actually enrolled in Bible classes and making a sincere study of Christianity.

Influence of Graduates

Christians occupy a place of influence in the new China out of all proportion to their numbers. Many of the leaders of the reform party at Nanking, Peking and in the provinces, including Sun Yat Sen, are products of mission schools. Two thirds of China's first constitutional congress were graduates of mission schools. These fruits of Christian education have vastly increased the favorable disposition of the new China toward the missionary schools and

[1] Eddy, The New Era in Asia, p. 115.

colleges. It should not escape our notice, in passing, what a remarkable tribute this prominence of mission school graduates is to the efficiency of education as a force for Christian influence.

The Centenary Educational Program

PRIMARY AND SECONDARY SCHOOLS

The Methodist Church is exclusively responsible for 16,000,000 boys and girls of school age—a part of China's 60,000,000 children who never receive a day's schooling. Methodism, according to Bishop Bashford, who has spent fourteen years in China, could plant primary schools for a million pupils this year, in her own territory, if the teachers and means could be provided. Schools of all grades are crowded to the doors and hundreds of applicants are turned away annually. The survey of efficiency requirements for China calls for 328 primary schools, with enough missionary and native teachers to direct them. These primary schools are needed for a twofold purpose, as feeders to the higher schools and for creating universal literacy in the church. At present from one half to two thirds of the converts are illiterate. The same aims determine the need of secondary schools. The advance program calls for 21 secondary schools, designed especially for securing an educated membership. The aim is to fit students for life as well as prepare them for higher schools; and agriculture, chicken-raising, weaving, silk culture, and mechanical training are taught.

UNIVERSITIES

Methodism has located, by a wise statesmanship, universities in five strategic centers, with a system of tributary schools around each. In Peking, Chengtu, Nanking, and Foochow Methodism cooperates in union university centers. Nanchang is to be the denominational university center in the unmeasurably rich province of Kiangsi. This statesmanlike cooperation in educational work in China is one of

the finest fruits of Christianity on the mission field. It has added to the efficiency and prestige of Christianity and holds large promise for the future. At Peking the church is united with other missions, building on what was the former Methodist campus, a university in the national capital, the radiating center of political life. There young men trained in a Christian university are put in the very center of the nation's life. At Foochow, the center of the largest Methodist constituency of China, the church is cooperating in another Union University with six denominations. At Nanking is located the third Union University. It is the ancient capital and the center of the political and educational life of the lower Yangtze valley. Four other denominations cooperate with the Methodist Church. At Chengtu, the center of West China, is the West China Union University, a triumph of church federation, with seven denominations cooperating. A few years ago large plans were made for this university involving sixty buildings to be erected on the campus. Today thirty of these buildings are either erected or are provided for.

The magnitude of this university task may be estimated from the fact that there are 1,000,000 teachers to be trained for China's 60,000,000 illiterate children. The high strategy of it may be seen in the fact that 80 per cent of students desiring education above high school must come to missionary institutions. The Christian Church is thus educating the men who in five to ten years will give direction to the government system of education. One of the largest fields of influence for these universities is that they set up standards of education which may become models for the government school system which is at the present time taking definite shape.

To put this educational undertaking on an efficient basis calls for 65 missionary teachers and 973 native teachers. For property and equipment, there will be needed in the next five years, in addition to present income, $1,879,007; for maintenance, $1,131,978; and for endowment, $1,806,667,

making a total of $4,817,652. Plainly, this is a small price to pay for buying up an opportunity that will never come again.

The Evangelistic Program

"What therefore God hath joined together, let not man put asunder." Education and the direct proclamation of the gospel are parts of one Christian task in every land. In the evangelistic program are grouped the direct work of the church in preaching and social service. The call for advance is based on a thrilling history of evangelistic success and a marvelous opportunity. Three thousand native preachers and a membership and adherents totaling 75,000 make up a native church of genuine strength. The temper of the church may be seen in the 100 per cent increase of self-support in ten years. The Centenary surveys for China call for a 300 per cent increase in giving on the field by the native church.

The Methodist Church is exclusively responsible for eighty millions of people, a number four-fifths as large as the population of the United States. Every fact advanced about China in this chapter is an argument that this is the time of times to give to the native church of China a momentum that will insure it a destiny of leadership. The loosened grip of ancient faiths on China, the receptivity of all classes, high and low, and the stirring of the national mind outlined above, make an opportunity for Christian evangelism hardly to be matched by any since the conversion of the peoples of northern Europe.

The Centenary World Program plans the development of self-supporting and self-propagating churches until they are found everywhere. At present there are hundreds of thousands of villages and towns left to Methodism alone which are still without any regular Christian services. It will make possible a commanding work among educated classes in city centers, including the erection of worthy church buildings which will command the respect of both

Christian and non-Christian and the securing of strategic sites while property is still cheap. It is planned to provide and equip Chinese pastors qualified to lead the influential classes and to hold for Christian life and service the products of mission institutions.

With great wisdom the evangelistic program calls for social service on a broad scale. There is both statesmanship and love in it. Social service is a direct application of the gospel and also a means of largest appeal to the Chinese. For the social message of Christianity is strikingly in accord with the best of Chinese tradition.

When the missionary emphasizes medical work, famine relief, public health, and help for the unfortunate, he meets a hearty response in China, for the Confucian thought which has so controlled China through the ages has stressed humanitarian work.

To carry through this program there will be needed 33 new missionaries and 474 native workers. In property and equipment it calls for 9 institutional churches, 314 city and village churches and many missionary and native workers' residences; an outlay over four years of about $1,500,000.

The Flowering of a Century Plant

The church must do no less. The present readiness of China is the divine flowering of a century plant, for the year 1919 is the one hundredth anniversary of the translation of the Bible into Chinese by Robert Morrison, the first Protestant missionary. It was a tremendous task. Little wonder that after the task was done, Milne, Morrison's associate, cried out, "To learn Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." That date of the translation of the Bible into Chinese is one of the great red-letter days in the history of China. Now that century plant is bursting in a gorgeous bloom. In the five years after the revolution there

has been an increase in membership in the Christian Church in China of 25 per cent!

Western influence is breaking down superstition in China. Shall we put nothing else in its place? The science and learning and commerce and the vices of Western civilization are sweeping in pellmell. Shall we send nothing along to supplement and redeem? If we cast out the evil demon of superstition only to have the seven devils of commercialism, agnosticism, sensuality, and materialism take up their abode, surely the last state of China will be worse than the first. We play the part of destroyers if we break idols only to leave vacant shrines. China needs those idols replaced by a deeper reverence, a more satisfying faith, a nobler moral ideal. "We who have sent through all the Eastern lands our food products, our textiles, our automobiles, shall we also send our Bible? We who are breaking down family life and ancient forms of worship and long-established government, shall we also plant the faith in God the Father and in Jesus Christ?" [1]

The Medical Task

A physician in the United States, hurrying to the house of a patient recently, was met by a friend who inquired where he was going. On being told the name of the patient the friend reassured him by saying the patient had a book on "What to Do Before the Doctor Comes." "That is why I am hurrying," the physician replied. "I am afraid he will use it."

That has been the climax of China's physical suffering. She has been using her native text-book of old wives' fables in medicine to meet the great scourges with which the land is afflicted and has not only been powerless before them but even added to their toll of suffering and death. It has been like the fatal sickness of George Washington. The disease was bad enough, but he was making a brave

[1] W. H. P. Faunce, Social Aspects of Foreign Missions, p. 97.

struggle against it, when the doctor arrived with his stern cure which proved too much even for the iron constitution of the "Father of his Country." Chinese medicine, al-

METHODIST HOSPITAL CENTERS IN CHINA

The figures represent the number of persons for whom Methodism is responsible

though possessing some value, is quite incapable of dealing with such diseases as diphtheria, cholera, and plague. The Chinese know practically nothing of surgery except as they learn it from Western schools. Only in certain centers have people awakened to questions of public sanitation; cities the

size of Boston draw water from polluted rivers and wells. Every city and village has open sewers. Out of ten children born in the United States three, normally the weakest three, will fail to grow up. Out of ten children born in China, these weakest three and probably five more besides will die. The present death rate in China is from 50 to 55 per 1,000. In the State of New York it is 15 per 1,000; in modernized Japan, 20 per 1,000. In North America there is one doctor to every 625 people; in China one to every 2,500,000.

Methodism in China has 11 hospitals, 2 dispensaries, and 16 physicians. They have performed a service vastly out of proportion to their numbers. Native women physicians at the head of Methodist hospitals, such as Dr. Mary Stone and Dr. Ida Kahn, graduates of American medical schools, and brilliant physicians and surgeons, are among the brightest trophies ever won by Christian missions in any land at any time. At Dr. Mary Stone's Hospital in 1915, 10,000 new patients were treated, 13,000 return visits and 1,000 patients cared for in the hospital, making a total in round numbers of 25,000 persons reached by Dr. Stone's work. In the survey of needs the responsibility of Methodism has been figured out carefully on the basis of figures submitted by physicians in charge of hospitals on the fields. At Peking the measure of responsibility for the Methodist hospital is 14,000,000 people. In Chengtu in West China it is 2,500,000. For that need there is one doctor. Thirty-five million people for whom the church is responsible have 11 hospitals and 24 physicians! One of the saddest facts is that 40 per cent of the Methodist hospitals in China are closed, because there is no staff to care for them. Most of the hospitals are manned with one physician and when he leaves, for illness, or any cause, there is no one to take his place.

There is imperative need for equipping existing hospitals with sufficient nurses, physicians, and surgeons. On the lowest estimate 25 missionary doctors, and 101 native doctors and assistants are needed. Two new hospitals and

13 dispensaries must be provided. The total asking for this medical work is $1,087,345. This much must be invested to meet the church's share in the great cooperative medical work in which it is engaged, and which the China Medical Board is aiding in a broad-visioned, generous way.

The Prize

These are days of revolution and somersault. Deeper than that they are days of grace. For there has appeared to the sober, conservative, and restrained minds of Christian leaders at the heart of the whirlpool the real possibility that if the Church of Christ will open its eyes and see and act swiftly and grandly, the next generation will find China a Christian republic.

It is the time of times to do something that reminds people that we believe our religion. Things that are impossible with men have ever been the most attractive things for Christ.—*John R. Mott.*

England possessed a superb architect of genius, Sir Christopher Wren. He prepared a magnificent design for rebuilding the city of London which he would have made the noblest and most magnificent city in the world. The central idea was Saint Paul's Cathedral, and Wren meant it to be approached by a stately colonnade leading up from what is now Ludgate Hill. All the rest of the city was to be grouped around. The king and Parliament accepted the plans, but it was a melancholy fact that the scheme was thrust aside by the haste of the commercial interest to begin rebuilding, and by the unwillingness of the citizens to cooperate for the common good. The supreme moment was lost. Selfishness rose and spoiled the picture. The old London, with its narrowness, its crookedness, its inconvenience, remained as it will be with us to the end. Shall the new world after the war perpetuate the crookedness, the narrowness of the world before the war?—*W. Blackshaw.*

Never can the church say to any young missionary, "Young man, sit down!" when the country is calling its young soldiers to enlist. Never can the church be content to become parochial when the mind of the country is becoming international. When the thoughts of all living men are widened by the process of the suns, then is the very time to widen the endeavor of the Christian Church.—*W. H. P. Faunce.*

CHAPTER IV

A WORLD PROGRAM

The Methodist Episcopal Church has gotten her dates mixed in a divine confusion. Coming to the one hundredth anniversary of the beginning of Methodist missions in 1819, she is planning to celebrate, not the first hundred years, but the next hundred. Forgetting the things which are behind, not unmindful of their sublimities, but stirred by their obligations, she has set her face like a flint to rear as a centennial observance the only monument worthy of those who have gone out to the world with Christ's message and of the Christ who led them. That monument is to be a world-wide foundation for Christ's kingdom.

Two things there are in the heritage of Methodism which commit the church irrevocably to a new and determined pressing of her world warfare.

The Obligation of History

The providential success of the first century of Methodist missions lays upon the church the high obligation of building worthily on that noble foundation. In no other connection is the paradox more true that "We must be greater than our fathers in order to be equal to them." The beginning of the first hundred years of Methodist missions saw one man, a Negro, John Stewart, at work among the Wyandot Indians in Ohio. Not an inspiring figure, surely, and yet, making his way through the tangled forests, he was the trail-blazer of a world-movement. The first missionary to a foreign land soon followed in his train, Melville Cox—whose

frail body soon burned itself out with fever, but whose grave in the African sands has made one spot of that great continent forever American, from which he still calls in his dying exhortation, "Let a thousand fall, before Africa be given up!"

The close of the century sees the church set full in the stream of modern life, building the evangel of Christ into the life of thirty-four countries. It is raising a vigorous native church, which is itself carrying the propaganda of the Kingdom in the Far East, in Africa, in India, and South America. The Board of Foreign Missions has 1,071 missionaries and 9,107 native workers. The Woman's Foreign Missionary Society has 500 missionaries and 4,003 native workers. The total staff, therefore, is 14,680, of whom about nine out of every ten are native workers. The vitality of the native church in mission lands may be fairly judged by the fact that for every three dollars contributed by the Home Base, about one dollar is collected on the field. When we remember that most of these fields are lands of dire poverty, the showing is remarkable. On the foreign field there are 442,765 members, 2,516 churches and chapels, 106 high schools and colleges, 36 theological and biblical schools, 2,853 primary and other schools, and 49 hospitals. With such a legacy of providential leading and apostolic success as this, dare anyone counsel retreat? Dare we do anything but "thank God and take courage" for a larger and more enthusiastic effort?

The Obligation of Democratic Ideals

In a day of democratic striving the world over, a church born of democratic ideals, a force for social progress in its very birth hour, and during all its history a church of the common people, cannot escape the responsibility of world-service for democracy. In the democratic awakening in England in the eighteenth century the Methodist revival under Wesley played a vital part. The English historian

Lecky reckons the Methodist revival as one of the greatest forces for social progress in the century. "The democracy of the Methodist Movement," in the words of a recent historian, "was founded upon the eternal possibility before every man." The religious revival preceded and made possible in large degree the steady march of democratic progress in England which went on for a hundred years, securing the extension of the right to vote, the protection of workers in factories, and child labor laws. And now that the democratic struggle is being fought out on a world scale, Methodism must answer the call for service and leadership in that struggle for which her birthright and experience have so splendidly fitted her.

A Vision of World Need

In the chapters of this book we have lifted up our eyes to the fields to whose emancipation our church is pledged. We have scanned the horizon of China, India, Japan, and Korea, Malaysia and the Philippines, Africa, Europe, and Latin America. We have seen men of different colors, but every color takes on a darker hue from the shadow of Christless night in which the peoples sit. We have listened to a Babel of languages, but the language of human need is one. It is a weary world, needing many things, but needing nothing so desperately as it needs Christ. We have gone in imagination through wide-open doors, and yet the figure of a door is too passive and mechanical. It is not so much a world of open doors that stretches out before us as a world of imploring hands. It is a darkened world, where over one half the human race cannot read or write a word of any language; a suffering world where one half the human race is without a knowledge of medicine, surgery, hygiene, or sanitation.

It is a receptive world. H. G. Wells is a true seer when he reports: "All mankind is seeking God. There is not a nation nor a city in the globe where men are not being urged

at this moment by the Spirit of God in them toward the discovery of God.'' [1]

For this hour, the Centenary World Program of Methodism is the organized strategy of the love of Christ. It must stir the church as the voice of God.

The Church's Need of a World Crusade

We have thought of this program as one for the salvation of the world, and so it is. But let us not deceive ourselves into thinking that that is all. *It is a necessary undertaking for the salvation of the church.* The hour has struck when the Christian Church must get on with the business of establishing the kingdom of God by an aggressive warfare in deadly earnest if she is to hold the allegiance of men. In her total task she has what the world so direly needs, ''The moral equivalent of war''; and only as she utilizes all her resources for that one tremendous objective can she lead a world which has become accustomed to a war footing. There is no other idea large enough to serve ''as a moral equivalent to war'' than the adventure of applying Christianity to a desperately needy world. All the ''war virtues,'' farsighted planning, quick initiative, unselfish courage, disciplined leadership, obedience, *esprit de corps* and effective cooperation, may find permanent and satisfying place in the crusade of the kingdom of God. The task to which the church calls men must be large and daring enough to make room for these virtues, else it will not appear worth while. For the war has taught us what we had almost forgotten—that a great response can always be brought out by a great appeal. The capacity for heroism in the average man and woman when confronted by a really big demand has been almost a revelation. Merely dabbling with its task will rally no army to the standard of the church. The church

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[1] H. G. Wells, God the Invisible King.

must be saved by her faith, a militant and aggressive faith in the world-kingdom of God, to which she dedicates her all.

The Christian Spirit of Adventure

A program of world-evangelization and uplift such as Methodism has before her will recover what is essential in Christianity and what has possessed the strongest appeal to men since the days of Christ, the spirit of adventure. The church is an institution, of course, but Christianity is more than that. It is an adventure, an enterprise, a crusade. "It was intended for the arena; it is helmed and girded for the quick encounter, it sends out its knights and men-at-arms to battle." [1] The moral and spiritual authority which we crave for Christ's church, the power to command the enthusiasm and service of men will be hers when she flings herself into and holds before them a great positive offensive movement. Mr. Clutton-Brock, in words that bite, has described the source of much of the weakness of organized Christianity.

"Christianity," he says, "has lost its power of coherence, its joy, its power of laughter, because it has been merely on the defensive. There we stand, entrenched in our carefully fortified lines which cover the narrow territory we are holding on to, without the strategic initiative that goes with victory." [2] "We are afraid—so many of us—to take risks and make history, afraid to think imperially in the cause of the Kingdom of God, afraid of all the reconstruction and enterprise that must go with war. We rely upon apology, and dreading the disasters which might follow frontal attacks upon deeply entrenched evils, we strafe them from a distance with long-range fire. Timid and divided counsels, which would bring certain failure on the Somme or at Arras, first limit and then wreck our scheme for progress and reform. We have grown contented, or are only feebly

[1] F. B. MacNutt, The Church in the Furnace, p. 17.
[2] A. Clutton-Brock, The Ultimate Faith.

discontented, with our limitations, and year after year we settle down to our trenches for another winter." [1]

Only one course is large enough for the emergency—to do boldly what Jesus did, put the Kingdom and the Cross in the very center of our message and life. And the Cross in terms of modern life means getting under the world's need and burden with a force strong enough to lift it.

The Favoring Conditions To-day for the World Program

The unfavorable conditions are far more easily seen perhaps. The great preoccupation—the war—with its long train of financial and other calls which must be swiftly and fully met, makes the task larger and harder in many ways. But one who enters deeply into the temper of the times cannot fail to feel that there are great and new forces at work in our national life which make it a day of unprecedented opportunity for initiating a wide and sacrificial missionary undertaking which has a truly great challenge and promise.

A Day of Large Things

It is a day of large things. The leadership of the world is thinking and acting in larger terms than ever before. The scale on which resources are being mobilized in the countries at war, the new standards of thinking in military circles, in scientific realms, in the financial world, all present a tremendous challenge to forsake the old standards forever and to lift the program of the Kingdom into new terms greater and more expansive than those of all other organizations. In our first year of war the United States gave to humanitarian and Christian objects for which great campaigns were conducted, $330,000,000. In no previous year had there ever been given to corresponding objects more than $30,000,000. The Red Cross in its first campaign asked for $100,000,000. It received $120,000,000. The Y. M. C. A. asked for $35,000,000 in November, 1917; it received over

[1] F. B. MacNutt, The Church in the Furnace.

$50,000,000. People are accustomed to thinking in large dimensions; old standards of measuring and thinking have been abandoned. In addition to that, while Christian people in the United States are in the war whole-heartedly to see it through to final victory, there is an increasing longing for something constructive rather than merely destructive, that builds rather than batters down. And in the words of Bishop Bashford, "The Centenary World Program is the most constructive and statesmanlike project before the world to-day."

A Day Favorable to American World-Influence

When President Wilson delivered his message to Congress at its assembling, December 4, 1917, the telegraph lines and cables of the whole world were connected up and held in readiness, so that his words might be flashed to every corner of the earth without the loss of an unnecessary second. That network of wires running out to the waiting millions of the earth is a symbol of the new position of America to-day. President Wilson has become the enthusiastically accepted spokesman for the Allied nations. In the words of Stephane Lauzanne, editor Le Matin, Paris, "President Wilson's addresses are the gospel of the Allied cause. In his message of April 2, as well as in those that followed it, the Allies found the echo of their own sentiments, of their own will, their own hopes, strengthened in volume by distance."[1] From England Frederic Harrison writes: "The American President has put the whole case of the war into unanswerable words. The material and moral forces of the Old World seem to be passing over to the New World. Mr. Wilson is now the most powerful ruler the world has seen for at least one hundred years."[2]

Never was there throughout the world so favorable a predisposition for whatever moral and spiritual leadership America may give. The embarking of the United States in

[1] New York Times, March 10, 1918.

[2] The Fortnightly Review, February, 1918.

an unselfish war for the rights of mankind—a war in which it has nothing to gain save the privilege of establishing the victory of simple faith, humanity, and justice—is a unique spectacle in history. The nation's rally to that war has brought a new glory to Old Glory—the brightest that has ever shone on its folds. The flag has become the revered symbol of the consecration of a great people to an unselfish world task of liberation. "We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind."[1] Up to May 15, 1918, the United States had advanced to the Allied nations $5,763,850,000, and the total will increase every month.

What does this new position of the United States mean in terms of spiritual opportunity? Simply that God has placed before us a pathway to world-spiritual influence such as has never before been opened to a people. To fail to use it in a large way would be an unthinkable blunder.

A New Sacrificial Temper

A new sacrificial temper is abroad which is transforming the national life. Idealism has waxed strong in adversity. Multitudes who had hitherto lived selfish lives have learned the joy of helping to bear the burdens of others. We see it supremely in the thousands of men who have freely offered themselves to meet hardship, pain, and death for the nation's life.

> "Blow, bugles, blow. They brought us, for our dearth,
> Holiness, lacked so long, and Love and Pain.
> Honor has come back, as a King, to earth
> And paid his subjects with a royal wage;
> And nobleness walks in our common ways again;
> And we have come into our heritage."[2]

[1] President Wilson's War Message, April 2, 1917.

[2] Rupert Brooke, "The Dead." Published by John Lane Co. From Collected Poems of Rupert Brooke.

"The call of national necessity, the splendid comradeship of service on behalf of all that makes life moral and spiritual and lifts it above a godless chaos that is ruled by brute force, the high romance of giving self away for the more-than-self which is the background of all idealism and religion, the breaking in upon smooth, easy living of a sudden demand for sacrifice—these things have been a trumpet blast to the soul of the people during these past three years. Men who once appeared to be absorbed in trivialities have ridden off into the unknown with a great glory at heart that none can take away, and heroism which seemed to have vanished from the earth has looked at us again out of quiet, shining eyes, splendidly unconscious of anything but that it is fine and yet quite natural to venture all at the call of duty. We have seen the smaller interests of the state merged in the great flood of patriotism, and the partisan loyalties of political life, while not abolished, yet certainly subordinated to the higher demands of national service. Almost everywhere we have heard a new spirit of self-devotion confessing the obligation to give one's share, however small, to the whole effort of the nation. How different it has all been from the deadly inertia of the past!" [1]

That spirit is abroad in the land from coast to coast. Women have eagerly sought new forms of service and leaped forward to undertake responsibilities hitherto borne by men. Human society has never seemed more worth saving than it does now; nor were the hearts of men ever more prepared for a great adventure.

Surely, it is God's time to place before the newly discovered and released capacities in the manhood and womanhood of America for sacrifice, leadership, and devotion, the Christian crusade for the world's true freedom, as the completion of conflict in which they are now engaged. It is a time to show them that there is a battle line that extends not merely from the English Channel to the Mediterranean,

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[1] F. B. MacNutt, The Church in the Furnace, p. 18.

but which stretches out against the strongholds of night and evil around the world; and a battle which never ceases and in whose warfare the highest and most heroic qualities of men are demanded. These new gains of the spirit in the men and women of America in these days will make the response to so great a cause sure and emphatic.

The Voice of Missionary History

That such a hope has solid foundations, the voice of history amply testifies. Strange as it may seem to the superficial glance, war time has always been the birthday of missionary advance. There is a vital relation between the foreign missionary enterprise and the widening of men's horizon through sacrifice and struggle. It was during the War of 1812 that foreign missions in America began and Judson sailed for India. "The church did not wait for the success of our navy, but sent out its missionaries because moved in some measure by the same impulse that sent forth our ship —by a determination to assert human freedom for America and for all the world."[1] The record of our own Civil War days is eloquent. Seldom has a people passed through a more exhausting crisis, and it might well be supposed that foreign missionary societies would languish. But that was the very period when new ones were founded. All the women's missionary organizations were founded either during or at the close of the war. The dark and critical years of 1863 and 1864 witnessed a remarkable rally of the Christian people of North America to maintain their missionary enterprises. The supporters of the American Board increased their givings by $61,000 in 1863 and by $122,000 in 1864.[2] From 1852 to 1862 the average income of the Methodist Episcopal Church for home and foreign missions was under $260,000; in 1864 there came a further increase of $150,000, and in 1865 a still further increase of $83,000, bringing the

[1] W. H. P. Faunce, The New Horizon of Church and State, p. 36.
[2] J. H. Oldham, The World and the Gospel, p. 62.

total contribution in that year to more than $618,000. The same is true in larger measure of our own time. The London Missionary Society last year cleared off a large indebtedness and carried forward its work without diminution. The Missionary Society of the Wesleyan Church in England, in the third year of the war, received the largest income that it has ever received in its entire history. The Methodist Church in Canada received a larger income than it had ever had in any year of peace.

These records prove that the support available for missionary work is to be measured not by the material wealth of a people, but by the spirit which animates them. They well illustrate the truth strikingly expressed by John R. Mott: "The history of the world and all Christianity shows that periods of suffering have for some reason always been great creative moments with God."

A Day of World Horizons

The United States since 1914, and more completely since her entry into the war, has been forced to think in world terms. The horizon of the mind of the average citizen has been pushed back till it touches the ends of the earth. The map of the world has been really studied for the first time by a hundred million people. More than that, millions have become acutely conscious for the first time since they trudged away to school with a big geography under their arm, that there was such a thing as a map of the world. Geography has suddenly leaped out of the character of a text-book for the grammar grades into that of a gripping romance. To the average man a few years ago Bagdad was in the Arabian Nights—nowhere else. Jerusalem had its sole existence in the Bible. He could not tell whether Ukraine was a river or a breakfast food, and, more than that, he did not care. Multitudes of Americans have lived almost as remote from European problems as the Pequot Indians before the Pilgrims landed. But now the great con-

flagration in Europe has lighted up the four corners of the globe. What comes into our dinner table depends on what happens in Russia and the number of ships in South American ports. The map of the world is replacing the map of the township and the township mind is bursting its bonds.

Physical contacts have helped to widen the horizon. The gathering of millions of men in our own country into great cantonments has been an incalculable educational and social force in the removal of provincialism and mind-suffocating prejudice. Letters home from Americans over the sea, in contact with new countries and new races, have pushed out the walls of a million homes until a large part of the world begins to be visible from the sitting room window. The recent beautiful words of a Canadian soldier throw a vivid light on the process of thought which is going on all over North America:

"If where an Englishman is buried on a foreign soil is called 'a little bit of England,' then we may call the Ypres salient a mighty bit of Canada. If anyone were to inquire what is the most important city of Canada, we might answer unhesitatingly, 'The city of Ypres.' The hosts of our young men who have fallen in battles round that city have hallowed the name for all Canadian hearts, and rendered the place ours in the deepest sense. Montreal, and Halifax, and Vancouver are among our lesser cities, but Ypres, where so many of our brave are buried, shall remain for us the city of our everlasting possessions." [1]

This process has made more easy the task of spiritualizing this gigantic lesson in geography. That is just what the missionary undertaking is—spiritual geography. When a man has learned to pronounce Ypres and Prezmysl (if any such exist) and Mesopotamia, there is a greater chance that he will be able to pronounce Chengtu and Benares and Singapore and realize that they are not merely dots on the map in some forgotten text-book, but seething centers of life

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[1] Arthur H. Chute, North American Review, March, 1918, p. 227.

which have a vital relation to him. The spots on the map must be put on our conscience, and there never was a more favorable atmosphere in which this transfer may be made than now. "When the thoughts of men are widened by the process of the suns, then is the time to widen the endeavor of the Christian Church."

The World at Our Dinner Table

It is when we sit down at our dinner table, however, that the new horizon becomes most evident. America in her food conservation campaign has been keeping a world boarding house, and the process has high spiritual values. New boards have been put in the table to lengthen it out so that our Allies and the hungry peoples of the earth may sit down with us, and strange faces gather at every meal. The food-saving regulations are in effect a knock at the door at the beginning of every meal and the government saying to us, "Move along a little closer at the table. Here are six French orphans who must dine with you to-day." And when in a thin, weak voice they ask, "Please pass the sugar," we pass it, even though we have only one spoonful, or none at all, for our coffee. At the next meal it is four hearty English soldiers whom we are feeding by our saving. They have been doing hard work and need meat and wheat, and we pass it to them, keeping the bran muffins for ourselves. Multitudes are rising up at these demands and throwing open the door to these hungry guests and crying, "In the name of God, welcome!" The United States is making an experiment in organized sacrifice. The forces born out of a demand for food as a universal need are generating new values in society which may be effective in turning the scale to victory. They will be effective for a longer task than that too, for they are the fundamental virtues necessary to the extension of the kingdom of God. It is inconceivable that after having had the world at our table for years, reminded at every meal of the world fellowship of

need, France's need and Belgium's, Poland's and Armenia's, as well as our own, we can ever again sit down in the little dining room as it was before, and shut the world from our thought. America has already appeared in a new role among the nations as the Wheat Bringer, and the experience is preparing her in a real way for the larger task to which she must come—that of spreading the Bread of Life before the world and bidding the lame, the halt, the blind of the East and West to sit down at the great democratic feast of God.

Accomplishing the Task

the discovery of god

The discovery of a world—a world so needy as ours—is a terrible thing unless there goes with it something else, *the discovery of God.* That is the center of the Centenary undertaking—a new discovery of God. It is not money primarily. Money will not be given without the Spirit of God to prompt it; nor can it be used fruitfully without the Spirit of God to direct. *The new world-consciousness must be matched by a new God-consciousness.* It is a vast foreign missionary program and is paralleled by one equally great for home missions. In the face of such a task, without God we can do nothing. That is the chief glory of the task. The tragedy of a little task is that frequently a man or a group of men can accomplish it and there it ends. The glory of a big task is that men are utterly unable to accomplish it and are thrown back on God in utter dependence. That brings them into contact with the only power sufficient for getting God's work done in the world—the fullness of God himself. It is futile for us to find again the world-horizon of Christ if we do not find also the vantage point from which he scanned it, that of an empowering fellowship with God. The whole Centenary task of which every other aspect is an expression is to increase the spiritual energy of the church by the fullness of spiritual life. It was that release of power which was always in Paul's mind when he thought of the church

—"The church which is his body, the fullness of Him that filleth all in all."

THE RESPONSE OF THE INDIVIDUAL

With the far horizon of Christ must go *the immediate focus of his call on the individual.* It is not "the church" which can do this task; it is no mythical "they" who can do it. It is *we* who must do it. It is *I* who must do it. Christ lifted up his eyes afar and beheld the fields white unto harvest; but he also always looked squarely into the eyes of the individual he spoke to, and flung his great imperatives, Come, Be, Do, and Go, into the heart of the man before him. The evangelization of the *whole* world demands the *whole* church.

This truth of the dependence of victory upon every man has been greatly sharpened by the war. If the war has resulted in the discovery of the world as one, it has made another discovery equally great at the other end of the scale —*the discovery of the common man.* It is not too much to say that among the many things which distinguish this war from all others, one is the emergence of the common man. The strongest weapon in the hands of either side is the capacity to starve. Victory depends on the capacity and willingness of the whole people to suffer and sacrifice. It is fought by the individual in every walk of life rather than generals and leaders and governments. "The war is being fought to-day by all the nations in the most solid formation imaginable—men, women, and children all roped together after the fashion of the Ancient Cimbri when going into battle." [1]

A Militant Faith

Christ's warfare in the world is a people's warfare. If the Centenary Program is to mean a successful epoch in that victory, it will be only through the service and sacrifice of every disciple.

[1] Simeon Strunsky, Yale Review, October, 1917.

It means that the militant conceptions of our faith which run all through the New Testament shall achieve a new dominion over our lives. "The army," says the first of the regulations and orders for the British army, "is composed of those who have undertaken a definite liability for services." So is the church. That liability must be recognized by more than the comparatively few. "Christ also loved the church, and gave himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." Christ's church must not be a church in which men enlist for a lifelong warfare, and then pass into a permanent reserve which is never called up for active service. Its bases must not be thronged with those who wear its uniform but refuse to go up into the line. The call of the hour is for the resources of the whole church, multiplied by a new energizing of God, to be lined up to the whole task of the Kingdom.

A NEW REALITY IN RELIGION

A new reality in our religion must be our primary preparation to meet the day. We cannot be

> "Light half-believers in our casual creeds
> Who never deeply felt or clearly willed,"

and be what our own time demands of us as followers of Christ. The only method of growth that the kingdom of Christ has ever known has been by the overflow of an abounding life. And as it was in the beginning it is now and ever shall be. To nourish and sustain that new reality of faith, the Centenary Movement calls for a new practice of *prayer*. To express that reality it calls for a new practice of *stewardship*.

PRAYER

The call is for a world-fellowship of intercession throughout the church. It will mean for many entirely new adventures in prayer, and prayer is an adventure—the most

rewarding and the most enabling adventure in life. Prayer is not saying religious words with our eyes shut and a terminal "Amen" attached. It is a venturing forth of the soul like the voyage of Columbus across a great unchartered deep. And as the evidence that it really finds the Father that it seeks, it brings back the marvelous treasure of a changed life and a reenforced might for service. We read in the Gospels that when Jesus looked out over the whitened fields ready for harvest, the first thing he said was, "Pray." His order must be ours. "It is in agonizing intercession that the real conflict in our time is to be won. Rivers of vitality have their rise in souls that are on their knees. The deep and mighty prayers of the church are the birth pangs of the race." [1]

STEWARDSHIP

Stewardship is organized devotion. It must be a stewardship of *life*—holding our personality and all its powers as a trust. For many it will mean a dedication of life to specific service. The church needs eighteen hundred new men every year to keep her pulpits adequately manned. The Board of Foreign Missions has declared the need of five hundred new missionaries every year to carry out the Centenary Program; and the Home Board requires no less. It is a call for the strong, daring leaders. "Send forth the best ye breed" is the world's asking.

It must be a stewardship of *money*—a definitely planned and scanned allotment of a sacrificial proportion of money regularly given to God. We must bear in our ledger, in our cash book, "the marks of the Lord Jesus."

The Available Resources

The Methodist Episcopal Church is easily able to make the offering required to meet the financial asking of the total world Program of Foreign and Home Missions. The budget

[1] J. H. Jowett, The Church in Time of War, p. 122.

of forty million dollars in five years for foreign missions would require *an average weekly offering of only four and one half cents per member!* The present combined offering of churches and Sunday schools is an average of less than half a cent a week per member! The total of eighty millions of dollars for both Home and Foreign Mission program can be raised by an average gift of nine cents per member each week. Surely this is not a staggering amount! The chief difficulty to be overcome is that at present the total offering for all benevolences comes from a small per cent of the membership.

"In the beginning God created the heavens and the earth." God is still creating. The loom of Providence is moving swiftly. It took one hundred years of missionary effort to win the first million converts to Protestant Christianity. It took twelve to win the second. It took six to win the third. In the melting and reshaping world to-day the movement of the Kingdom is accelerated. Never was the creative hand of God more clearly visible than in this hour. What more glorious destiny could there be for anyone than to become in deed and truth a fellow worker, a fellow creator of the new world he is shaping?

"Only have vision and bold enterprise,
No task too great for men of unsealed eyes.
The future stands with outstretched hands;
Press on and claim its high supremacies."

QUESTIONS FOR STUDY AND DISCUSSION

CHAPTER I

1. How would you answer the contention that the war has shown the failure of Christianity?

2. Do you believe that war can be destroyed by increase of education, science, commerce, or law? Give reasons for your answer.

3. Do you think that Christian principles, if they were allowed free action, could prevent war? What principles?

4. In what ways do Christian missions make for peace? Can you give any examples?

5. In what ways has the war shown the unity and interdependence of the world?

6. What effects of the war in changing conditions of life here in the United States have come under your observation?

7. How would you define "democracy"? Why do you consider it worth fighting for?

8. What teachings of Jesus have been effective in promoting democracy? Why have they been so?

9. What is the difference between autocracy and democracy? Which is the nearer to Christian principles? Why?

10. What different institutions or forces have made democracy and freedom permanent in the United States?

11. What are the imperfections of democracy in the United States? How may they be corrected?

12. What is the effect of a democracy in a country where people are not ready for it?

13. What does a nation need in order to be fitted for democracy?

14. How does Christianity supply those needs?

15. What is meant by a "plastic" condition in the life

of a nation? What evidences are there in different countries of such conditions now?

16. Why is there a better opportunity for the extension of Christianity now than a generation from now?

17. In what way would you show that missions are a completion of the nation's task in the war?

CHAPTER II

Latin America

1. What difference in ideals and purposes was there between the early settlers of North and South America? What effect did these differences have on the development of the two continents?

2. What reasons are there for expecting an immense immigration to South America in this century?

3. What are the reasons for the comparative neglect of South America by the United States.

4. What are the causes of the present new interest? In what ways has that interest been expressed?

5. What has been the effect of the large illiteracy on the democracy of South America?

6. What would you say to the contention that South America is a Roman Catholic continent and Protestants ought to keep out of it?

7. What are some of the characteristics of Roman Catholicism in South America? How does it differ from the Catholic Church as we know it in the United States?

8. What are the reasons for the prevalence of agnosticism in South America?

9. Why does the United States have a peculiar responsibility for the welfare of South America?

10. How can it best meet that responsibility?

11. What conditions seem to you to promise most success to Christian missions in South America now?

12. Mexico is one of the richest lands in the world,

probably the very richest in the world in proportion to its population. Why are the majority of the people so poor?

13. What do you consider the good results of the Mexican revolution?

14. Why is it a matter of intense importance to the United States what Mexico becomes?

15. How does Mexico stand in reference to the necessary conditions of a safe democracy discussed in Chapter I?

16. What are the hopeful conditions for the development of a strong Protestant Christianity in Mexico?

17. How would the Centenary Program of Methodism for Latin America affect the prospects of democracy there?

CHAPTER III

China

1. How would you compare the probability of winning China to Christianity to the probability of the early church's winning the Roman empire? Which do you think the harder task? Why do you think so?

2. Compare the Renaissance, or Revival of Learning, in Europe at the end of the Middle Ages with the awakening in China.

3. What were the causes of the revolution by which China became a republic? What part had Christian missions in it?

4. Why does the fact that China is a republic increase the obligation at this time to strengthen the Christian Church there?

5. In what necessities of a strong and safe democracy is China weak or lacking entirely?

6. How does the Centenary Program of Methodism aim to strengthen these deficiences?

7. Why is the opportunity for the Christianization of China one that will not wait for a long period of years? What elements in the present opportunity are transient?

8. What advantages of popularity do missionaries en-

joy to-day in China? What are the reasons for it? Will it always be so?

9. Why is the new feeling of patriotism an advantage to Christianity? How may it possibly become an obstacle?

10. What will be the future character of China if it does not become a Christian nation? What effect would such a result have on the peace and moral progress of the world?

11. What are some of the evil effects which contact with Western civilization has had on China?

12. Which do you regard as the harder task—the abolition of opium in China or the prohibition of liquor in the United States?

13. What reasons are there favorable to the influence of the United States in educational and spiritual influence in China?

14. What features of China's history make education of supreme importance?

15. What main lines of service are planned in the Centenary Program for China? Which one would you prefer to engage in?

16. What are the particular possibilities of influence in the five university centers involved in the Centenary Program?

17. If China's faith in her old religions is destroyed and Christianity is not put in their place, will she be as well off as before?

18. What are the reasons why many people believe China may be made a Christian nation within a century?

CHAPTER IV

1. What are some of the results of the first century of Methodist missions? How has this effort in foreign lands affected the growth and life of the church at home?

2. Why was the Methodist Revival in England under the leadership of John Wesley and Whitefield and others an

influence in bettering social conditions and securing greater political freedom?

3. What is meant by "a moral equivalent for war"? In what ways can the missionary enterprise of Christianity appeal to the same virtues which are developed by war? Why has it not done so more in the past?

4. What do you think are the principal obstacles in the way of making possible an advanced missionary program at the present time?

5. What are the characteristics of this time which are favorable to an increased interest in aggressive foreign missions?

6. What would you say to a man who argues, "We ought not to think of or plan for anything except the war"?

7. What would you say to a man who says, "I give all my contributions to the Red Cross; I haven't a cent for missions"?

8. What evidences can you give out of personal experience of the increase of men's knowledge and interest in the rest of the world due to the war? How much geography have you learned from the war?

9. How do you explain the fact that war times have always been times of increased missionary activity and giving?

10. Why is the United States to-day in a favorable position for world-spiritual influence? Would it have had such a position if it had stayed out of the war?

11. What is the relation of power to the world program of Christianity?

12. What is the meaning of "stewardship"?

13. What do you think constitutes a "call" for Christian service abroad or at home?

14. How can the sympathies and generosity which the war has aroused be conserved after the war is over?

15. What appear to you the strongest reasons for a thorough mobilization of Methodism for her world campaign?

SUGGESTIONS FOR COLLATERAL READING

The Call of a World Task. By F. Lovell Murray. Student Volunteer Movement, 25 Madison Avenue, New York.

The Soul of Democracy. By Edward Howard Griggs. The Macmillan Company.

The Churches of Christ in War Time. Edited by C. S. Macfarland. Missionary Education Movement.

South American Neighbors. By Homer C. Stuntz. The Methodist Book Concern.

The Renaissance of Latin America. By Harlan P. Beach. Missionary Education Movement.

The Changing Chinese. By Edward A. Ross. The Century Company.

China: An Interpretation. By James W. Bashford. The Methodist Book Concern.

The New Era in Asia. By Sherwood Eddy. Missionary Education Movement.

THE MISSIONARY CENTENARY

Booklets and Folders of Helpful Information

The Place of Prayer in God's Plan of World Conquest. By James M. Campbell. 5 cents.

Preparing for Tomorrow. Free.

The Next Hundred Years. By W. E. Doughty. Free.

The Centenary World Program: What It Is and What It Proposes. Free.

Foreign Missions and World Democracy. 10 cents.

Why Launch a World Program in War Times. By John R. Mott. Free.

All the above will be sent on receipt of 15 cents.

Address, Joint Centenary Committee, 111 Fifth Avenue, New York, N. Y.

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